

Persian Influence on Hindi

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PREFACE

This book is based on a paper under the same title published by me in the *Allahabad University Studies* in 1943. Since then, several points of wider interest have suggested themselves to me and I have kept regular notes of them. Traces of Persian influence are rapidly disappearing from Hindi, and a thorough evaluation of that influence must be made in the present generation when scholars knowing both Persian and Hindi are easily available. The purpose of the book is clear. It tells a tale and attempts to explore the possibilities of an interesting field of research. It is intended to store up Persian elements which during the last 800 years have found their way into Hindi language and literature. I hope it will serve as a record and a guide to young scholars who ever desire to survey this region of a very great historical, cultural and linguistic importance.

ALLAHABAD :
Feb. 29, 1960.

HARDEV BAHRI.

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Spelling and Pronunciation

Persian words as used in Hindi are throughout given in antique type except in Appendix C in which Persian loans have been clearly indicated in columns.

Spellings usually conform to pronunciation in Hindi. In the pronunciation of **ق**, **خ**, **ز**, **ذ**, **ظ**, **ض**, **ز** and **ف**, there exists ambiguity and a majority of Hindi speakers pronounce them as **k**, **kh**, **g**, **j** and **ph** respectively. This uncertainty is notable in transliteration herein. The symbols used are commonly known. It may, however, be noted, that **ai** or **ái** and **au** or **áú** have to be understood as juxtaposed vowels, while **ā** and **au** are single vowels as in Eng. 'sat' and H. *kān*. A minute between two consonants means that the consonants are conjunct in pronunciation but separate in writing.

The spellings of proper names are traditional and not phonetic. The current abbreviations found in works of this nature have been used in this book also.

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1. Historical Introduction

1.1. It is a commonplace fact of philology that the Iranian language was a sister of the Old Indo-Aryan. The linguistic affinities between the Rgveda and the Zendavesta have clearly indicated that the two languages came of a common stock. "The language of the sacred songs of the Brahmans and that of the Parsees are nothing but two dialects of two or more tribes of one and the same nation."* Professor Oldenberg of Kiel went so far as to declare that the Zendavesta is nearer to the Veda than the Veda to its own Sanskrit Epic.† India and Persia have been neighbours and have had close cultural connections since times immemorial. At one time, since the reign of Darius, a large part of north-western India, including Aria (Herat), Arachosia (Kandahar) and Gandhara, formed an important satrapy of the Persian Empire. The archers from India were considered a valuable element in the army of Xerxes. When Chandragupta Maurya laid the foundations of the first Indian Empire, the stately fabric of the Achaemenian Empire of Persia gave much inspiration and served as a model in organizing many an institution. Persian manners could be seen in the Court and outside the Court. The Sassanians employed Indian soldiers in their armies and had friendly political, commercial and cultural relations with the Kushan Kings of northern India, especially in the third and fourth centuries A.D. We have on record the accounts of Persians and Arabs trading with India for long periods. It may be noted that what is erroneously called the Arab conquest of India was, in fact, made by Persian soldiers under Mohammad-bin-Qasim, who was born and brought up in Mekran, the easternmost province of the Caliphate on the Persian coast, whose governors,

*Martin Haug: *Essays on the Sacred Language, Writings and Religion of the Parsees*, Bombay, 1862. See our Appendix A for lists.

†Dr. L. H. Mills: *Our own Religions in Ancient Persia*, 1913.

even before 712 A. D., had been fighting with the Indians across the frontiers.* The fact is supported by Muslim travellers who visited India and wrote about Sindh during the 8th century.

It may be contended that from the names of officers and courtiers in Sindh and Multan, as given in the travellers' accounts, it is evident that many an Arab family had settled here and influenced the language of the land. Ibn Haukal explicitly mentions that he heard Arabic and Sindhi spoken in Sindh. But this statement has to be taken with a caution.

In this connection it has to be remembered that the conquerors lived "chiefly in cities of their own construction and cultivated no friendly relations with the natives",† that Muslims in Persia, Turan and other countries had assumed Arabic names which included the names of their fathers, and that we should not be misled by the phraseology of names. On the other hand it is stated that even in the six military towns of the settlers, Persian and Sindhi teachers imparted education to the children of the officers.‡ Persian had been recognized to be the official language of Persian and Arabian India.** If Arabic was at all spoken, it was to be found only in the advanced society and among the members of a few Arab families. Ibn Haukal must be referring to the spoken languages in the Arabian cities in Sind. The common people were concerned with general administration which was exclusively in the hands of Brahmans. The conquerors were liberal and they allowed old customs, old institutions and old policies to continue. Elliot says that the Arabs merely imitated the policy of the Romans who employed local administrators from motives of expediency. It would be, therefore, too much to expect any vast influence even of Persian, not to speak of Arabic, on the language of the people. The early Muslim settlers left no effect on the language or culture of India. They, in fact, derived much benefit from the culture and learning of the Indians. Indian attainments in science, literature, arts and culture were really high, and Arabia, or even Persia, till this period, had nothing higher to offer. It had more vigour, but that

*K. B. Shamsul-ulema M. Mohd. Zaka-ullah's *Tarikh-i-Hind* (Urdu), Part I (3rd edition), p. 186.

†*History of India by Its Own Historians*, Vol. I—Elliot.

‡Elliot—*Ibid.*, p. 463.

**K. B. Shams-ul-ukma M. Mohd. Zaka-ullah, Vol. I, p. 30

††Elliot—*Ibid.*

was physical rather than intellectual. No written literature in Arabic is known to have existed before the Qoran. It was during the two centuries of their stay in India that the Arabs really learnt to enrich their literature, especially cultural and scientific. Several Indian astronomers, physicians, philosophers, poets and Pundits are known to have been taken to Arabia to train and help the scholars there in Indian lore. Hundreds of Sanskrit books were translated into Arabic and many others were written under the direction of the Caliphs; but we do not know of any borrowings from Arabic into Sanskrit, Prakrit or later Indian languages. S. Lane-Poole's verdict is definite. He wants us "to dismiss any idea of Arabian influence in India."*

This point, however, need not detain us any longer, as the Hindi tract was too far off from Sindh and Multan, and as Hindi itself was not yet even conceived. It is for a student of Prakrit or Vracad to discover the Arabo-Persian influences on contemporary Middle Indo-Aryan.

It has to be borne in mind, in this connection, that Hindi does contain Arabic impressions,† but they have come through Persian, just as in modern times Greek and Latin, and even French and German, terms have been adopted in Hindi through English. But these impressions, too, came in later ages.

1.2. The real issue evolves with the rise of Delhi Sultanate in the 13th century when the Hindi provinces of Delhi, Kannauj, Gwalior, Ujjain, Bihar and Banaras came immediately under the sway of the Muslim rulers. We can easily dismiss the times of the Ghaznavid kings of the Punjab and Shahab-ud-din Mohammad Ghori. The invasions of Mahmud Ghaznavi did affect the Hindi-speaking areas in the west but the events were important politically rather than linguistically. They were, in our history, mere episodes which struck terror into, without securing submission from, the people attacked. Even the annexation of the Punjab to the Ghaznavid Empire (1024-1175 A. D.) did not affect the Hindi-speaking provinces.

The Pathan period (1206-1526 A. D.), as the time of the Delhi

**Mediaeval India*, 1912 edition, p. 4. Also vide *Tamaddan-i-Hind*, (p. 312)—by S. U. Dr. Sayyad Ali Bilgrami.

†Vide Appendix B.

Sultans is called, was not quite favourable to the growth of Persian influence on the Indian languages. It was a period of struggle, bloodshed, wars, rebellions, revolutions, internal dissensions, suspicion, dread, fanaticism, corruption, tyranny and violence. None of the Sultans ever tried to win the hearts of the people. Their administration was military in character and civil institutions were still governed by Hindu chiefs and native officers. Excepting Alauddin Khilji and Sikandar Lodhi, no Sultan ever worried about administrative affairs. These two kings, too, over-centralized political power. They were atrocious bigots and uncompromising enemies of Hindus who formed the bulk of population. The majority of Delhi Sultans were never keen about language or literature. Balban, Nasiruddin and Mohammad Tughlak did have literary tastes and they patronised arts and letters, but their activities at the Court did not affect Indian conditions. The Courts were open to men of their own cult and creed—mostly slaves who aspired to become judges, secretaries and ministers. Here, too, the courtiers were engaged in factional rather than cultural activities. Intrigue, greed and powerful parasitism occupied most of their time. Monarchies were unstable. Dynasties and kings came to the unpropitious throne of Delhi; and before they could consolidate their policies, they, along with their kiths and kins, were killed or imprisoned. The Slave Dynasty, comprising ten kings, most of whom were worthless and inglorious, ruled for 84 years. The Khiljis, including a usurper, were five and they enjoyed power for 20 years in all. The Tughlak dynasty fared better, although one of the scions, ruled for 25 days. The history of four Sayyed princes (1414-1450) is mainly a tale of perpetual struggle for power and protection both against Moghul invasions and neighbours' attacks. The record of the Lodhi dynasty (1451-1526) appears to be the best, giving an average of 25 years to a king.

1.3. It is difficult to give a correct estimate of the influence of the languages of Muslim rulers during the 350 years preceding the establishment of Mughal rule in India. Very few literary works of the times are available. Of these, quite a good number is unauthentic and unreliable. Most of the foreign words used by bardic poets, for example, were certainly beyond the understanding of common people. The bard-poets were men of varied attainments. Some of them posed learning and employed far-fetched terms to

create effect. Their language is certainly not the language of the people at large.*

As we have stated above much influence cannot be expected during this period of turmoil and unrest. The early Muslims made themselves repugnant to the Hindus who dreaded and hated them as *mlecchas*, because they sacked their temples, desecrated their gods, destroyed their life and property and deprived them of almost all amenities of life. They had no access to the Court. The Sultans had little interest in educating people. Mohammad Tughlak was probably the first and the only king who established a number of schools. But the Hindus were debarred from admission. Most of the Hindu schools and colleges which were attached to temples and shrines were demolished, and libraries were burnt. Most of the Sultans were tyrannical despots who treated the Hindus with contempt and suspicion. Naturally, the Hindus could not give them love and regard in turn.

It may be a policy of expediency or indispensable necessity, there is no doubt that Hindus were tolerated in ministerial jobs, although they were suspected and allowed to work under a strict system of espionage. They carried on their account-work in their own language. All government records were kept in Hindi. Persian was confined to royal courts, harems, military camps and higher services which were forbidden territories so far as Hindus were concerned.

The Sultans of Delhi are generally styled "Pathan" kings, but this is a misleading designation. The Slave kings were of pure Turkish blood. The Khiljis were also Turks who had become Afghan in character. The Tughlak Sultans had a mixture of Turkish, Tartar and Indian blood, and the Sayyed brothers claimed Arab descent. The only Sultans who may strictly be called 'Pathans' were the kings of the Lodhi dynasty. Persian, it appears, was the mother-tongue of none of the rulers. In the military ranks, an overwhelming majority was formed by Turks and Tartars. Mongols and Abyssinians were employed in menial jobs and they were hated. Arabs were very few in number.

Still, it is a fact that it was neither Arabic nor Turkish which exercised any influence, if there was any; it was Persian. The Persians, though lesser in number than the Turkish people, were in

*Also see 4.1.

possession of the most important key-posts in the kingdom. They had a powerful prestige. They formed the cream of Muslim community and were the life and light of society. They were superior in culture to all other Muslim tribes. They hailed from a country which was the seat of learning, fashion, polished manners and social decorum. They had scholars, poets, lawyers, soldiers, missionaries, engineers and other professional classes in their ranks. And, as their culture had great affinity with that of the Indians, they were liked by the people. Most of them belonged to middle-class families or professional classes. Therefore, they mixed freely with Indian masses. They were tolerant and tolerable.

Persian language had already become an important part of Islamic culture in countries neighbouring Persia. The Central Asian countries had adopted Persian as their literary tongue.* Then it was the only medium of communication and homogeneity among Muslim administrators and noblemen coming from various nationalities. They had acquired it as a language of necessity. Moreover, Persian by this time had liberally received Arabic and Turkish vocabularies, though it still remained Aryan in structure. Indian Persian was especially a mixture of Iranian, Arabic, Turkish, Turanian and even Hindustani. It was commonly intelligible to most of the foreigners by its very nature.

Conversions to Islam constituted another cause for the spread of Persian influence. The Sultans were more zealous about the spread of their faith than even Aurangzeb, the Mughal emperor. Muslim Faqirs, particularly Sufis, played an important part in this activity. Some of them exercised miraculous influence over the people. The earliest Sufi saint who arrived in the Hindi provinces was Khwaja Muinuddin Chishti. He was Persian by birth. He settled at Ajmer, the capital city of Rai-Pathora about 25 years before Mohammad Ghori led his first attack on Rajputana in 1192 A.D. That shows the fortitude of the Muslim missionary as well as the toleration of the Hindu chief. His influence over the common people and the nobility was immense. Hundreds of people from far and near visited Ajmer every day and freely embraced

*The Persian language, like French in Europe, became the language of cultured people across wide stretches of Asia. Iranian art and culture spread from Constantinople in the west right up to the edge of the Gobi Desert.

—J. L. Nehru : *The Discovery of India*, p. 126.

Islam. He was only 18 when he came to India, and at the time of his death he was 97. Another Sufi saint, Khwaja Nizamuddin Auliya settled in Delhi and successfully preached Islam in the times of the Slave Kings. Among Darveshes and saints of the period under review some illustrious names are Salar Masud Ghazi, popularly known as Ghazi Mian (a sister's son of Sultan Mahmud of Ghazni) at Bahraich, Kutubuddin Bakhtiyar Kaki at Delhi, and Shah Madar at Mekanpur. Badaun was an important centre of Sufism. Distinguished saints like Sheikh Fatehullah, Sheikh Wajihuddin, and Khwaja Ali Bakhari lived and died there. Amir Khusrau of Etah was also very much respected both by Hindus and Muslims. He had wonderful talents as a poet, lexicographer, Sufi Yogi and musician. Of other centres, Jayas and Dalmau in Rae Bareilly District, Jaunpur, Deva near Barabanki, Lucknow and Agra were important.

1.4. The early part of what is called Mughal period was as feverish and unbalanced as that discussed above. Babar died after four years of his arrival in India. His son Humayun (1530-39 A.D.) had to face troubles on all sides and was, at last, obliged to quit India. Sher Shah (1540-45), the founder of Sur dynasty, did attempt to give the much-desired peace to the people, but his plans remained half-accomplished on account of his untimely death. His successors were worthless fellows who quarrelled among themselves for property and power. The Mughal period, in fact, begins with the accession of Akbar to the throne of India in 1556. India enjoyed a long age of peace and tranquility. Art and literature flourished immensely. Most of the Mughal Emperors, particularly Babar (1526-30), Jahangir (1605-38), Moazzam Shah (1687), Jahandar Shah (1712-13), Mohammad Shah (1719-48), Ahmad Shah (1748-54), Alamgir II (1754-59), Shah Alam (1759-1806), and Bahadur Shah II (1837-57) were poets and men of letters. Akbar, Jahangir, and Shah Jahan were liberal in their patronage of Persian as well as Hindi. Mahapatra Narahari, Maharaj Todar Mal, Kishan, Raja Birbal, Ganga Dhar and Rahim Khan Khan-i-Khanan in the Court of Akbar, Pohkar, the author of 'Rasa Ratan', and Keshav Misra in the Court of Jahangir, and Sundar and Kulapati Misra in the Court of Shah Jahan, were some of the famous poets of Hindi. Among other prominent poets who flourished at the Courts of later Mughal emperors, mention may be made of

Baba Lal Das, Chandra Bhan, Dev, Alam and Tripathi brothers. The number of Persian poets is very large. Naturally, when the same persons composed their poems in Persian as well as in Hindi or when Hindi poets were in direct contact with Persian poets, Indian and foreign, the reciprocity of influence was indispensable.

The language of the court was Persian, though every one could speak Hindi. It remained so down to 1836 when it was replaced by provincial languages. There was a time when Persian was, perhaps, more zealously studied and known in India than in Persia itself. There have been famous Indian historians, translators, philosophers, poets, lexicographers and religious leaders—Hindus and Muslims, who freely and masterfully wrote in Persian. For over two centuries since the time of Akbar, India led the world in Persian literature in quality as well as quantity. Even Persia had a poor show and compared ill with India. Most of the governors, Nawabs and noblemen took pride in keeping with them *Raj Kavis* (laureates) of their own along with Persian poets who would sing their praises and beguile their idle hours. The Hindi poets tried to make their productions more and more intelligible to their patrons by incorporating Perso-Arabic words and ideas. In administration and education, too, Persian was used exclusively. All government records were prepared in Persian; and annal-writers, both Hindus and Muslims, moved about the country and wrote their reports in Persian. Before Todar Mal, the Revenue Minister of Akbar, records were kept in Hindi. He issued orders that all government records be kept in Persian. He thus forced all clerks and officials, including his co-religionists, to learn the court language of their rulers.* The Hindus took to reading and writing Persian which was not a practice among them till that time. The influence was direct and deep as Hindus and Muslims studied together in the same *Maktabas* and *Madrasas*. A class of hereditary Munshis from amongst Kayasthas of the provinces of Agra and Oudh, and Khatri of the Punjab, Delhi and Agra arose with a Persianized training and culture. They have since contributed much to the growth of Persian influence on Hindi, particularly spoken Hindi.

In the beginning of the 18th century we find also Hindu teachers of Persian.

It needs be explained that the lure of government service, though

*S. Lane Poole: *Mediaeval India*, London, 1926, p. 266.

important, was not enormous. Out of 415 mansabdars of Akbar, only 51 were Hindus. In other ranks, Hindus were hardly 15 per cent of the total number of employees. In military services, their number was very much less. Most of the government servants, among Hindus, were Rajputs, then came the Khatri of the Punjab, then Agrawal Banias and then Kayasthas. The percentage was much less under Nur Jahan and lesser still under Aurangzeb (1658-1707).

There were many other causes for the expansion of Persian influence. Inside the Courts and harems, the Hindu ladies and Muslim princesses exchanged their languages freely. Outside the Court, the aristocrats and military officers and soldiers carried Persian words and usages to the market places adjoining the con-tonments. The shop-keepers adopted such words in order to attract customers and to effect greater understanding and closeness of relations.

Persian was the language of correspondence and communication between the Muslim states and the Hindu states.

Being a language of the ruling class and the language of a distinctive culture and status, people delighted in using Persian forms. It does not mean that Persian culture was, in any way, superior. Persian was a sweet language, too. So was also Braj Bhasha, although the language about Delhi was *Khari* or rough, and it was yet undeveloped. People learnt Persian as a fashion. The craze for a new language is always so wide that people sometimes begin to discard the old forms of expression.

The Mughals, Tartars, the Persians and other Muslim settlers brought with them many new things and words relating to those things. New arts, crafts and sciences, trades, and professions were introduced, and naturally enough, the terminologies had to be acquired by those who learnt these arts and crafts.

Conversions continued and Muslim Faqirs, Darveshes and Sufis remained active in their propagation of Islam. More centres were established at various places throughout the Hindi Provinces.

1.5. The most important influence of Persian on Hindi, it has been recognized, was the growth and development of Urdu language and literature. Until the time of Mohammad Shah Rangila (1719-1748), no mention of 'Urdu' being used as the name of a language or even as the style of a language, is traceable. Khan Arzu (died 1755 A. D.) employed the word for the first time as the

name of a distinct form of language.* 'Urdu' is a Turkish term which was used exclusively for an encampment, and later for a military station during the centuries preceding Mughal rule. When the Mughals constructed forts, they called them 'Urdu,' as they were full-fledged royal encampments. They had within their precincts the whole administrative establishment—army, armoury, courts, palaces, harems, officers' houses, soldiers' barracks, family quarters and canteens. Shah Jahan named his Red Fort at Delhi "Urdu-e-Mualla" (lit. big fort). The word *urdu-e-humayun* also means the royal (lit. lucky) camp. In course of time the residents in the forts evolved a mixed type of speech which was Hindi in genius but which had an unavoidable admixture of Arabic and Persian words. People called it 'Urdu kí Zubán,' language of the fort or military language. But this language was considered a hybrid and rustic jargon unworthy of literary cultivation. The learned and distinguished men of the times looked on it with contempt and jealousy. The same can be said of any slang which evolves itself in military units. Courtiers and cultured classes talked either in good Persian or in good Hindi or Hindvi. Literary men wrote their works either in Persian which had just a sprinkling of indispensable Hindi words or in Hindi which had some Persian terms for which there could be no equivalents in Hindi. The Hindi poetry of Amir Khusrau of Etah (14th century), a reputed poet and scholar, is an evidence of this tradition. Rahim Khan Khan-i-Khanan (1553-1626 A. D.), a Persian scholar of repute, did not allow Persian words to enter unnecessarily into his Hindi poetry. Ghananand (1689-1761), a Kayastha by birth and culture, was a Mir Munshi or Chief Tutor, in the court of Mohammad Shah. He wrote in Persian as well as in Hindi. He kept the two languages distinct and unsullied. Even the literary works of Mughal emperors bear out the fact that a mixed language was not favoured in literature.†

It is a historical truth that Urdu did not flourish in the north. It passed its early stages, not in Delhi or Lucknow, but in the Deccan where Persian was not given a chance to flourish either as a spoken language or as a court language. The speakers, courtiers, writers and poets, however, chose to adopt Persian modes and

**Oriental College Magazine*, November, 1931, pp. 13-14.

†It is a notable fact that Bahadur Shah II, who was a very well-known Urdu poet, sent his appeal to Queen Victoria in Persian.

literary ideals prevalent in the north. Urdu literature contains the same technique and systems of prosody. Persian literature was predominantly poetic. The Persian forms of poetry included *Ghazal* or ode, *Qasida* or purpose poem, *Nazm* or poem, *Qit'a* or fragment, *Masnawi* or 'double rhymed' (resembling the rhymed couplets of Pope), *Ruba'i* or quatrain, *Musaddas* or sixsome; and the content of Persian poetry was either panegyric or erotic. It is a significant fact that Urdu shows no originality. It is slavishly imitative, uninspiringly artificial and extremely non-national, so much so that the Mongoloid vice of catamites (male sweet-hearts) which figures so prominently in contemporary Persian poetry and prose, has been shamelessly glorified in Urdu literature. Nothing in Urdu has been considered fit for literary representation which was not borne out by the example of some recognised Persian poet.* The adoption of Persian script was merely another aspect of that uningenuity and non-nationalism of the early Urdu writers.

Our remark regarding the non-national character of Urdu poetry needs a further elucidation. Urdu literature is not only Persian in form and conception, it is also Persian in feeling, in tone, in imagery and even in local colouring. It takes pride in the golden deeds of Rustam, Sohrab, Hatim, Sikandar, Jamshed and Naushirwan, never in the heroes of the Ramayana or Mahabharata. It rejoices in the love-stories of Leila and Majnu, Shirin and Farhad and Yusuf and Zulaikha and never cares to look to the romances of Indian soil as those of Hir and Ranjha, Lorak and Chanda or Dhola and Maru. It describes the beauties of the Tigris and the Euphrates among rivers (not the Ganga or the Jamuna), of Koh Kaf and Koh Toor among mountains (not the Vindhya or the Himalayas), of *nargis* and *sosan* among flowers (not *champa* and *chambeli*), and of *qumri* and *bulbul* among birds (not *Koyal* or *mayna*). It revels in describing the beauties of mornings in Iran and evenings in Baghdad. The whole atmosphere of Urdu poetry is Iranian, not Indian. The manners, customs, rites, superstitions and ideals are all foreign. In this respect Urdu stands in great contrast against Hindi, and therein lies the greatest difference between Urdu literature and Hindi literature. Urdu has adopted certain grammatical forms from Persian, such as formation of plural. To these we shall refer in the last parts of

*See Introduction to *Ab-i-Hayat*, Lahore, 1883, and also *Gulshan-i-Hindi*. Lahore, 1906.

Section 3.

After the death of Aurangzeb, the Mughal empire and, with it, Persian as a vehicle of literature began to decline rapidly. Persian was understood by a very few persons among the classes, whose traditions obliged them to keep a language distinct from that of the masses. The emperors, having lost a large part of their territory, were free enough to attend to pursuits of luxury and ease. The Deccan poets were welcomed to the Court. They established their schools and traditions in the north and the structure of Urdu poetry remained as it had been founded under Qutubshahis and Nizam-shahis of the Deccan.

Wali was one of those poets who came to lay the foundations of Urdu poetry here in the time of Mohammad Shah Rangila. We find him advising writers to adopt *Reqhta* in place of Persian which, he said, was no longer suited to the times.

in hama mazāmin-i-Fārasī ki bekār uftādā and dar reqhtā qhwud bakār babar.

'The subjects of literature have now become stale and useless in Persian. Bring them into Reqhtā'. He remarks: "We shall be ridiculed if we write in Persian."* Mohammad Shah held a number of councils to find out ways and means of adopting Raqhta which was a new name for the Hindi in Persian meters and forms.† Thus we see that Urdu rises as a form of literature in the reign of Mohammad Shah Rangila. In course of time, the Darbar at Lucknow became a bigger centre of literary activity. The weakness of later emperors led to the disintegration of their empire and invited external and internal attacks. The invasions of Nadir Shah (1739) and Ahmad Shah Durrani (1748-54 A. D.) and the rise of Maratha power undermined the very foundations of the kingdom. A number of provinces began to fall away from the empire and became independent of the control of Delhi. Shah Alam, the titular emperor, lost all that remained of the skeleton Mughal kingdom to the British. The Urdu poets including Mir, Sauda and Insha migrated to Lucknow where they were welcomed by the Nawabs. Here they founded a new school of Urdu poetry which flourished greatly under

*Chandrabali Pande: *Mughal Badshahon ki Hindi*, Kashi 1997v., pp. 69 ff.

†Reqhtā ki shi'r ast bataur shi'r-i-fārasī.

'Reqhta' means 'scattered'.

the leadership of Nasikh who is responsible for starting a pro-Persian policy of vocabulary in Urdu literature. He made exhaustive lists of Hindi words which were declared obsolete, vulgar, and unchaste. Arabic and Persian words were discovered and substituted. Ghalib at Delhi (died 1869) gave currency to a highly Persianized style. Urdu has since made rapid progress especially as a schismatic movement and a distinct form of language lexically.

It is, anyhow, a plain matter of fact that Urdu literature and Urdu language as a form of speech developed under royal patronage and under the schematic guidance of interested classes. It was never popular, until very recent times, with general classes.

1.6. The influence of Persian continued unabated under the British rule. Rather, it gathered force due to circumstances detailed below. Just as in the middle ages Arabic influence came through Persian, in the modern times Persian influence has grown through Urdu. The Mughal emperor Shah Alam made it a condition in the charter, granting the Diwani of Bengal, Bihar and Orissa to the British East India Company in 1765, that the court language would continue to be Persian. The Company Bahadur found it convenient to carry on the old traditions rather than to introduce any reforms of which they were incapable. They had no administrative experience, too. They left the revenue, civil, criminal and police administration entirely in the hands of Indian Nawabs and agents. Persian, therefore, continued as the language of administration.* In 1837, it was replaced by Urdu as the court language. The civil and criminal codes were translated into Urdu, and the technical vocabulary was all Arabo-Persian. The printing press greatly encouraged the dissemination of Persian words and styles. All summons, warrants, forms, applications, petitions, judgments were made in Persianized Urdu throughout the Hindi-speaking provinces.

*For historical reasons, too, the British favoured Urdu and not Hindi. The first contacts that they formed in northern India were with Mir Jafar and Mir Qasim of Bihar and Bengal, Shujahud-daulah the Nawab-Vizir of Oudh and Shah Alam the emperor of Delhi. They had a tough experience of wars with Mahrattas, Rajputs and Sikhs more than with the Nawabs and Emperors. They soon discovered that it was easier to win over the Muslims than to appease the Hindus. It was, therefore, politically expedient for the British to encourage Muslim institutions.

The earliest gazettes, journals and newspapers were in Urdu, and even in Persian. Urdu became the medium of education in schools. The colleges established at Delhi, Patna and Fort William also encouraged Urdu.

The Fort William College was founded in 1800 by Lord Wellesley under the principalship of John Gilchrist who was a great scholar of Persian and Arabic. He wrote a number of books in what he called 'Hindustani'.* Hindustani, according to him, had three styles—the high court or Persian style; the middle or genuine Hindustani style; and the vulgar or Hindi style. It is notable that he treated Hindi in Deva Nagari script as a vulgar language. He and a large number of British imperialists including Shakespeare, Fallon, Platts and Duncan Forbes have written their Hindustani dictionaries and grammars either in Persian script or in Roman script with a biased regard for Arabo-Persian words and intentional disregard for Sanskrit and popular forms. For instance, in their grammatical works the technical terms—*isma* (not *nām*) for noun, *sifat* (not *viśeṣaṇ*) for adjective, *harfa* (not *akṣar*) for letter, *jam'a* (not *bahuvacan*) for plural,—have been freely employed. Their Hindustani is nothing but Persianized Urdu. Miskin, Sauda, and other poets are mentioned as representatives of the *genuine Hindustani* style. Quotations have been taken from their works. The publication division of the Fort William College was responsible for bringing out text books and literary works in *Reqhta* style.

Although the East India Company continued Nagari script along with the Persian script on its coins, the general policy of the Company was to prefer Arabo-Persian words and treat Hindi as separate from Urdu. This fact was regretfully noted by Tassi, Keay, Growse, Grierson and even the Sadar Diwani Adalat and the Revenue Board. The Adalat in 1839 warned the administrators in the North Western Provinces (now Uttar Pradesh) against the growing tendency of using far-fetched and unintelligible Arabo-Persian words. The Board advised the authorities to use a language which should be nearer to the speech of the general people. In his article

*The name 'Hindustani' was given to the language of India by the British. Previously, through the Muslim period, the word 'Hindi' or 'Hindvi' (neither 'Hindustani' nor 'Urdu') was used in official references. It is interesting to note that 'Urdu' is nowhere mentioned in the statutes of the East India Company.

"Some objections to the new modern style of official Hindustani",* Growse vehemently attacked the misguided policy of the Government. He said that Urdu was hardly 50 years old, but it had been allowed to encroach upon the rights of a legitimate language. Raja Shiv Prasad protested against the British "forcing a foreign language in Persian character upon the helpless masses, in fact doing what the Mohammadan emperors of Delhi never thought to do." He went so far as to say that "to read Persian is to become Persianized, all our ideas become corrupt and our nationality is lost.† Such a forceful reaction against Persian and Persianized Urdu was probably a phase of the rise of national consciousness. Nationalism demanded a common language and recognized the rights of the masses rather than of the classes.

It is a remarkable fact that the Christian missionaries in India who had to work among masses, have always used Sanskritized Hindi in their publications, with a few words of foreign origin.

There was a time (1837-1900), when Urdu had a practically exclusive sway in law-courts, educational institutions, municipal and government offices and consequently in all spheres of life including religion. Urdu made wonderful progress during this period. But this overgrowth of a language which was totally foreign in vocabulary, form, script and ideology was unnatural and abnormal. There was a great reaction against this. Hindi had been the language of Hindus as well as Muslims for centuries. It had grown naturally on the soil. Its vocabulary has been predominantly Sanskrit, although it has always freely and generously borrowed words from Arabic, Turkish, Persian, and in recent times, from French, Portuguese, Dutch and English languages. It has to be noted that while Urdu and Hindi of ordinary household speech do not differ much from each other, the gulf between the literary standards has grown. Separatist tendencies have increased thanks to the aggressive policy of the protagonists of Urdu.‡ That policy benefited Urdu for the time being, but, in fact, it was the beginning of its decline and, with it, the decline of Persian influence. If Hindus had remained associated

* J. R. A. S. 1836, part I.

† Memorandum Court Charter, Indian Press. 1868, p. 1.

‡ There have been people, like Sir Syed Ahmad Khan, who greatly delighted in separatist tendencies, and there was a conscious effort to remove Sanskrit words from Urdu.

with it, there would have been balance. Now there were extremist tendencies and the Muslims of Hindi provinces claimed Urdu as a symbol of Muslim culture. That Urdu is the special preserve of the Muslims and that it is foreign in its elemental ideologies—these are the two arguments that are responsible for its comparative neglect by the Hindus.* A new style of Hindi came to be evolved. Modern education and scientific thought have gradually obliged Hindi to incorporate Sanskrit and Sanskritized terms in its vocabulary. It has been very natural, considering the traditions of Indian languages. This is the Hindi which could be, and is, easily understood in Gujrat, Maharashtra, Bengal and even in the South. Since the Independence (1947), Sanskritized words have rapidly replaced foreign words, even those which had become domiciled and naturalized. The same tendency is visible in all languages of India.

1.7. In concluding this account of the historical background, a few remarks to sum up the discussion, would not be out of place. The period of Persian influence, we have noted, starts with the establishment of Muslim Rule in Delhi and ends with the fall of British power in India. Before 1200, the Hindi-speaking area remained unaffected by the Muslim ascendancy in Sind, Multan and Lahore. After 1947, in fact long before this date, all chances of furtherance of Persian influence on Indian languages have totally disappeared. Rather, there are tendencies towards eliminating the age-long influences. Scientific, cultural and national exigencies have necessitated revival, reconstruction and coinage of Sanskritic terms on all-India basis, and, on a large scale, these have replaced Persian terms. Still it has to be recognized that Hindi received influences from Persian for over seven centuries—and it is a very long period, indeed.

This period has to be studied in seven phases, i.e.

- (1) From 1200 to 1400 A.D., there must have been but negligible influence ;
- (2) From 1400 to 1600 A.D., the influence became tangible and accepted as a matter of necessity ;
- (3) From 1600 to 1750, there was greatest harmony among classes. It is a period of healthy political and social co-operation

*This Hindu-Muslim split on a linguistic question had never arisen in Mediaeval period.

between Muslims and Hindus, the rulers and the ruled. Political harmony was initiated by Akbar and social harmony by Sufis and Bhaktas. Accidentally, this period witnessed the highest and world-famous Persian literature ever produced in India.* The influence has been reciprocal, voluntary, cordial and spontaneous. A real assimilation of foreign linguistic forms was effected during this period.

A student of mine** has presently completed a study of official documents, *farmans*, plates and inscriptions of Rajasthan dating 1150-1750 A.D. It has to be remembered that in the whole Hindi area, Rajasthan received utmost influence of Muslim culture and language. The Rajputs were in closer contact with the Muslim invaders and rulers, and their number in services was the largest. At one time the Rajputs ruled over a number of states outside Rajasthan. Their contacts with the Muslims in war and peace were long and varied. It is interesting to see that out of 235 documents examined (and these documents were mostly official and some were addressed to or received from the Mughal courts), hardly a hundred Arabo-Persian words could be obtained. The following is the periodical distribution of those words—

1150 to 1400 A.D.—Only three words—**mohammad**, **islám** and **silah'dár**†

1400 to 1600 A.D.—20 more words, including **talák** (divorce), **muslim**‡, **surtáq**‡ (Sultan), **fauj**‡ (army), **sahapsáh**‡ (emperor), **pát'sáhi** (kingdom), **alá**, **mulád** (progeny), **bandobast** (settlement of revenues), **taluk** (taluka), **supárash** (recommendation), **ujar** (objection), **hukum** (order), **mukám** (stay), **jamít** (regiment), **diwán** (Diwan), **khusí** (pleasure), **ináit** (gratuity), **khátirí** (for the sake of), **vájibí** (proper), and **jakh'mí** (wounded).

These words concern mostly military organization and military rule.

*For details see M. A. Ghani : *History of Persian Language and Literature*, Allahabad, 1929.

**Ramchandra Rai : *Paleographical and Linguistic Studies of Hindi Documents in Rajasthan* (unpublished thesis), Allahabad University.

†Such words may not be the result of direct contact and influence. We learn many such words of various languages as our knowledge of history and geography grows.

‡Such words might have been known even without direct contacts with the Muslims.

1600-1750 A.D.—Military terms, **bandúk**, **top*** (gun), **urdú** (camp), **phateh** (victory), **bahádúr** (brave), **suvár** (cavalier), **sir' dár** (chief), **sulah** (peace), **handúk'cí** (gunner), **las'kar** (army), **gulám** (slave).

Administrative terms—**um'rá** (noblemen), **dargáh** and **dar'bar** (Court), **talásh** (search), **araj** (petition), **amal** (administration), **ikh'tiyár** (right), **phar'yád** (plaint), **and'ráj** (entry), **khahar** (advice), **dákhil** (admitted), **sir'kár** (government), **had** (limits), **akh'lás** (obedience, surrender), **ijáphá** (increase in revenue), **khitáh** (title), **khij'mat** (service), **khij'mat'dár** (servant), **phur'máyá** (ordained), **ukil** (lawyer), **gumástá** (agent), **sháh'jádá** (prince), **saláh** (council), **tak'sim** (division), **tas'lim** (confession), **hakikat** (fact), **evaj** (substitute), **shahádá** (rank), **raiyat** (subjects), **kalam** (pen), **kágad** (paper, document), **shahádat** (evidence), **kám'dár** (orderly), **kifáyat** (reduction), **das'khat** (signatures), **jágir** (estate), **par'váne** (despatch), **mansab** (rank), **jawáb** (reply), **hisáh** (account), **khás** (special), **dah'sat** (terror).

General terms, of which some may have been used in administration or religion—very few words concern culture, **awal** (first, chief), **mahar'bán** (kind), **már'fat** (through), **máphak** (congenial), **jáhirá** (evident), **saráy** (inn), **salámat** (safe and sound), **int'jár** (wait), **shikár** (hunting, game), **muháarak** (congratulations), **árám** (rest), **ád'mi** (man), **najar** (vision), **khúh** (well), **dúlat** (prosperity), **kud'rat** (nature), **kárigar** (workman), **gunah'gár** (sinner), **bág** (garden), **jyá'jtí** (highhandedness), **gushal** (bathroom), **khusáli** (prosperity), **sharam** (shame), **hásil** (obtained), **khus** (pleased).

The authenticity of these documents is indisputable. If an analysis of Persian influence is made from similar documents obtainable in Delhi, Uttar Pradesh and Bihar, a right estimate of the scope of that influence can then be appreciated. Literary works of the times, we shall see in the last section, are not reliable.

(4) The period between 1750 and 1836 witnessed the rise and growth of Urdu as a form of literature in northern India. But, then there was neither rivalry nor any kind of clash between Urdu and Hindi. Hindi remained a common medium of literature for Hindus as well as Muslims. This, including the previous period of

*The occurrence of the word '**top**' in the '*Prithviraj Rasau*' reflects doubt on its authenticity. The gun was never used before Taimur's time.

Mughal glory was, of course, the golden age of Hindi literature and some of the Muslim poets excelled many a Hindu poet in the quality of their works. Urdu flourished at the decadent Darbars of Delhi and Lucknow, while Hindi marched ahead among the common people. Persian influence on Hindi was normal and unforced. It, however, continued growing gradually, though slowly.

(5) From 1837 to 1900 was the period of over-emphasis on Arabo-Persian due to the organized patronage of Urdu by the British and consequent suppression of Hindi in northern provinces of India. Persian influence, through Urdu, overwhelmed Hindi in all spheres of life — education, administration (civil as well as military) and correspondence, besides literature. Hindi began to imitate Urdu.

(6) An era of reaction against over-Persianization started with the dawn of the 20th century, although the movement had started a little earlier. Since 1900 when Hindi became an alternative court-language in U. P., there has been a definite, though cautious, dependence on Sanskrit vocabularies. With the change of media of primary and secondary education, Urdu has been rapidly seceding before the growing popularity of Hindi.*

As far as Persian is concerned, this is a period of toleration. Persian words and forms current in speech and literature were, in effect, recognized as the property of Hindi language. But for new expressions, scientific needs and cultural subjects, Sanskrit sources were invariably preferred. It was during this period that the All India Hindi Sahitya Sammelan at Allahabad and the Nagari Pracarini Sabha at Banaras started pro-Sanskrit tendencies which have ever grown in all spheres of public life and which have given a severe set-back to the Persian influence.

(7) These tendencies, which had also a nationalistic appeal, culminated in several clauses in the Constitution of India. It has recognized Hindi in Devanagari (not Urdu in Persian script) as the official language of the Union of India. Article 351 of the Constitution lays down in unequivocal terms that Hindi shall have to depend on Sanskrit sources. "It shall be the duty of the Union,"

*The following figures about the number of books published in Uttar Pradesh would indicate the trend—

1889-90	361 books in Hindi, 559 in Urdu;
1935-35	2139 books in Hindi, 252 in Urdu;
1955-56	4583 books in Hindi, 76 in Urdu.

it says, "to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in other languages of India....., and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages."*

That has sealed the fate of Persian and Persianized Urdu in India. During the last twelve years of our independence a large number of Persian words, especially those which had swayed in education and administration, have practically died out.

2. Nature of Influence

Persian influence on Hindi has to be considered in all spheres of language and literature. In literature, as we shall see in Section 4, it has been very limited and inappreciable, mainly on account of the age-long traditions of Indian literature. Linguistically, however, the influence has been varied, intense and extensive.

Dr. S. K. Chatterjee† thinks that Persian influence on NIA has been mainly lexical. In fact we should not expect any other elements as the structure of Hindi had already been complete by the time Persian could exercise any really strong linguistic influences. Still, as shown in the previous pages, Persian or Persianized Hindi (Urdu) has been the cherished language, especially of the urban classes, in India for centuries, and we shall see below that, although lexical influence is predominant, modern Hindi does contain grammatical and phonological features which can be traced to Persian sources alone.

The History of Persian loan-words in Hindi is, perhaps, unparalleled in the linguistic world. Jespersen believes that it is rare for a language to borrow particles, pronouns or verbs.‡ The loan-words, according to him, are full words, i.e., words which express complete ideas, viz., substantives and adjectives. But we shall see that the Persian loans in Hindi include not only nouns and

*The italics are ours.

†*The Origin and Development of Bengali Language (O.D.B.L.)*, § 117.

‡Jespersen, *Language*, p. 211.

adjectives but also prefixes, suffixes, adverbs, conjunctions, interjections and verbs besides fragmentary words which are quite numerous.

It has been asserted that "when a word is borrowed it is not, as a rule, taken over with the elaborate flexion which may belong to it in its original home. As a rule, one form only is adopted..."*. We shall, however, note the exception offered by Persian loan-words. Hindi has adopted, in some cases, even the principles of number and gender from Persian. The formation of nouns from adjectives and infinitives is, in some instances, borrowed therefrom. The growth of analytical tendencies in Hindi is also considered to have been influenced, to some extent, by Persian structure. Anyhow, Persian loans in Hindi are not all crude forms.†

3. Linguistic Influence

3.A. LEXICAL

Persian loan-words in Hindi may be divided into five groups—

(1) Words which were absorbed by our language at one time or the other but have now become extinct, archaic or obsolete; (2) Words and phrases which were translated from Persian, as we are doing to-day from English; (3) Words which have become the property of the Hindi language and which it is almost impossible to replace by NIA. They are, so to say, full-fledged domiciled 'citizens' enjoying all the rights in the linguistic Hindi 'State' (4) Words which are, indeed, commonly used in Hindi, but which are still foreign in the eyes of the national 'State' and which are easily replaceable by the aboriginal group; and (5) Words which have no right to be here as they are not commonly understood and which are employed, quite to the detriment of the 'State,' by certain masters who are either too 'cosmopolitan' or too unconscious of the unemployment existing in their own linguistic 'State.'

The Hindi speakers and scholars need not worry about the class of words in (1) and (5). The former are dead and the latter will die. It is not possible to enumerate translated words, too. We may

*Jespersen, *Ibid.*, p. 213.

†Cf. B. R. Saksena, "Persian Loan-words in the Ramayana of Tulsidas," *Allahabad University Studies*, 1925. He states that Persian loan-words in the Ramayana are all crude.

just take the instance of *mañg'ni*, betrothal. It is understood that neither the term nor the institution denoted by the term was known before the coming of the Muslims. It is, in fact, not a *Saṁskāra* of the Hindus. The institution and the term are Persian and 'khwāstagāri' translated into *mañg'ni* is a matrimonial suit or act of betrothment. It is not easy to find out even such words without historical and linguistic data.

We have to be very watchful about the fourth group. A list of such words is given in Appendix C. The survival or death of such words will, of course, depend on the result of the struggle for existence of foreign words in many fields of science, knowledge and culture. If any place for colloquial speech is at all recognized in higher spheres of life and if Hindi in literature has not to die an abrupt death for want of sympathy for and by the common people, hundreds of Persian words which are, in fact, irreplaceable, must live as valuable *sum cuique* of Hindi.

It need not be said that Hindi has treated these Persian loans as its own assets. It has changed them phonetically and moulded them grammatically whenever and wherever it could. Dr. Babu Ram Saksena* and Dr. S. K. Chatterjee† have attempted to explain such changes. The semantic changes that loan-words in Hindi have undergone have not yet attracted the attention of our linguists. A short list of such words has been given in Appendix D. These two questions, however, do not form a part of our study in this dissertation, as we have to deal with the influence of Persian on Hindi, and not of Hindi on Persian in India.

On a close observation of Persian vocables in Hindi, we discover that many of the words concern the materials brought and used by the aristocratic classes and institutions founded by them. But all Persian loan-words in Hindi are not the names of new objects or ideas introduced by the Muslims from outside. Some words denote objects that were, perhaps, better and more popular than the native ones. Still there are words which are just the new names of the old things and qualities, first used by the literate people in their pedantic or pseudo-pedantic speech and later adopted by the common people. People "very often use foreign words when it would have been perfectly possible to express their ideas by means of native

*Allahabad University Studies, 1925, pp. 65ff.

†O.D.B.L., Vol. I, pp. 573ff.

speech material, the reason for going out of one's own language being in some cases the desire to be thought fashionable or refined through interlarding one's speech with foreign words....."

3.A.1. Muslim terms connected with prayers, religious ceremonies and ideologies, have all been borrowed from Arabo-Persian, mostly Arabic. These are, in a way, technical terms and concern the Muslims alone. Examples—

<i>anliyá</i> , apostle	<i>bāng</i> , call to prayers
<i>ceh'lum</i> , 40th day of mourning	<i>dar'gāh</i> , shrine
<i>dīn</i> , religion	<i>dashūre</i> , 10 days of moharram
<i>dn'á</i> , prayer	<i>farishtá</i> , angel
<i>fat'vá</i> , religious verdict	<i>haj</i> , pilgrimage
<i>hājī</i> , pilgrim	<i>imám</i> , leader in prayers
<i>íd</i> , Id festival	<i>imán</i> , faith
<i>kalamá</i> , holy words	<i>khāirát</i> , charity
<i>khalifá</i> , Caliph	<i>khudá</i> , God
<i>khán'káh</i> , monastery	<i>kurán</i> , the holy Qoran
<i>majár</i> , mausoleum	<i>maunát</i> , wish
<i>māul'vī</i> , a theologian	<i>maz'hah</i> , religion
<i>mullá</i> , priest	<i>musallá</i> , a mat for prayers
<i>masjid</i> , mosque	<i>musal'mán</i> , Muslim
<i>uahí</i> , prophet	<i>uiyáz</i> , holy offerings
<i>uikáh</i> , marriage	<i>par'hez</i> , abstention
<i>palgamhar</i> , prophet	<i>rah</i> , God
<i>rauza</i> , tomb	<i>rozá</i> , fast
<i>rasúl</i> , prophet	<i>shahe-rát</i> , a festival
<i>sayyad</i> , a caste	<i>shará</i> , religious law
<i>shekh</i> , a convert	<i>shiríní</i> , offerings
<i>suunát</i> , circumcision	<i>táziyá</i> , effigy of martyrs
<i>valí</i> , saint	<i>ziyárat</i> , visit to a holy place.

None of these terms is used by the Hindus in place of Indo-Aryan words and in relation to themselves. The same can be said about two names of the days of the week, namely *jumm'a*, Friday, and *jum'erát*, Thursday. Both are sacred days for Muslims, who seldom use the Indo-Aryan *shukravár* and *brihaspat* or *biphāl*. Persian *haftá* (cf. Skt. *saptáh*, week) is used for 'week' by Hindus and for 'week' and 'Saturday' by Muslims.

*Jespersen, *Language*, p. 210.

3.A.2. Hindi contains two sets of cultural words,—one used by and for the Muslims and the other by and in the context of Hindus. It is an unhappy commentary on the so-called Hindu-Muslim unity and amalgamation of linguistic culture. When Islam spread in Persia, it gladly accepted Persian words—*khudá* for God, *namáz* for prayers, *ja'ye-namáz*, a prayer carpet, *rozá* for fast, etc., besides Arabic *alláh*, *salát* and *som*, *musallá*, *et cetera*. But it contemptuously refused to absorb *par'meshvar* or *bhag'ván*, *pújá* or *upás'ná*, *ásan* and *brat*. This distinctive vocabulary still persists and shall persist in spite of the adoption of Hindi as the official and national language of India. The following are some examples of this culturism—

Muslim use	Hindu use	
abbá	<i>pítá</i>	father
alláh	<i>ish'var</i>	God
ammi	<i>ammá, mán</i>	mother
aqd	<i>gath'bandhan</i>	matrimony
bahisht	<i>svarga</i>	paradise
bar'kat	<i>krpá</i>	blessing
báji	<i>jiji</i>	sister
didár	<i>darshan</i>	sight
dozakh	<i>narak</i>	hell
du'á	<i>prárthaná</i>	prayer
faqír	<i>sádhu</i>	mendicant
fat'vá	<i>vyavasthá</i>	verdict
farishtá	<i>dút</i>	angel
fazal	<i>krpá</i>	grace
gunáh	<i>páp</i>	sin
gusal	<i>snán, nahán</i>	bath
gosht	<i>máns</i>	meat
haj	<i>tírtha</i>	pilgrimage
janáza	<i>arthi</i>	bier
jinn	<i>bhút pret</i>	spirits
kháb	<i>sap'ná</i>	dream
khálá	<i>māusi</i>	mother's sister
khán'samá	<i>rasoiyá</i>	cook
kháirát	<i>dán</i>	donation
maz'hab	<i>dharma</i>	religion
mubáarak	<i>badháí</i>	congratulations
muríd	<i>shishya, celá</i>	disciple

najúmi	<i>jyotiśi</i>	astrologer
namáz	<i>pújá</i>	worship
pák	<i>pavitra</i>	pure, chaste
pír	<i>guru</i>	religious teacher
raúzá	<i>samádhi</i>	mausoleum
rozá	<i>brat</i>	fast
salám	<i>namaskár</i>	greetings
talávat	<i>páth</i>	recitation of the scriptures.
taq'dír	<i>prárabdha</i>	fate
tasbáh	<i>málá</i>	beads
ta'vís	<i>kavac, jantar</i>	amulet
valimá	<i>bhoj</i>	feast
váz	<i>up'desh</i>	sermon
zakát	<i>bali</i>	offerings
ziyarat	<i>bhenť</i>	visit.

Some of the Arabo-Persian words of this type such as **du'á**, **gunáh**, **mubáarak**, **taq'dír** and **távís** are alternatively employed by Hindus as well. There are some words, including **kafan**, funeral shroud, **imán'dar**, honest, faithful, **harámi** (<**harám**, unlawful), bastard, etc. which have become popular with all Hindi speakers on account of their significative value.

It is astonishing to note that inspite of the general popularity of Sufi leaders and poets, who have had a large number of devotees and admirers even among Hindus, very few words of religious culture have actually replaced their Indo-Aryan parallels.

3.A.3. The largest number of Persian words in Hindi concern administration. This has been quite natural and imperative, considering the conditions detailed under section 1. In recent years, there has been a sudden shift on emphasis for Sanskritic terms. Still it is not quite easy to replace the terms which have been used for centuries. Although the future of many a Persian word is precarious and it is presumed that ultimately official terms as are being propagated by the Central Ministry of Education and various government departments, shall prevail, colloquial Hindi is likely to prefer Persian terminologies for a few generations. In fact, some Persian loans have a wider scope than their Indo-Aryan equivalents. The common people prefer to use the loaned **adálat** for official **nyáyálaya**, law-court, **daftar** for **káryálaya**, office, **munshí** for

lekhaḥ or lipik, clerk, **mahakamā** for vibhāg, department, **kha-jāncī** for kośādhyakṣa, treasurer, and so on. We also come across a number of words which have no living, significant and suitable parallels in modern Hindi. Examples—

cap'rāsī , peon	kurkī , auction, attachment
hahī , account-book	misal , file
kāgaz , document	rasīd , receipt
gaban , embezzlement	khānātalāshī , house-search
madd , item	vakīl , pleader
fanj'dārī , criminal side	divānī , civil side
salāh'kār , adviser	etc., etc.

In the Middle Ages, civil and military departments of the government were not separate. Still, it can be safely said that the following terms have been borrowed from military life—

hārūd , ammunition	golandāz , gunner
ham'lā , attack	harāval , vanguard
havāl'dār , military officer	jaṅg , war
jamādār , (orig.) captain	jirah hakhtar , armour
kūc , march	khandak , ditch
khema , camp	kilā , fort
morca , fortification	rasālā , cavalry
rasāl'dār , cavalry officer	sipāhī , soldier
sulah , peace	etc., etc.

The following names of weapons have been taken from Perso-Turkish sources, and barring **tīr**, **kamān** for which Iā dhanuṣ, bān have long been in use in India, these words are now practically irreplaceable.

handūk , gun	gulel , pellet-bow
kirac , a cutter	kamān , bow
nezā , spear	pesh kahaz , dagger
saṅgīn , picket	tamaṅcā , revolver
top , machine gun	tīr , arrow
tufaṅg , musket.	

The administrative units are even to-day known mostly by their Persian names. Examples—

kūcā , lane	mohallā , locality
dehāt , country side	kas'bā , town
shahar , city	par'ganā , sub-division
tah'sīl , sub-division	zīl'a , district

jagīr (states) and **riyāsat** (states) are gradually disappearing

on account of political reforms.

The following is the list of some civil and military officers, employees and workers. Many of these names are still current and have received recognition even in the official language.—

hād'shāh , shāh , king, now applied to Muslim kings	sultān , sultan, now a particular designation
shah'zādā , prince	vazīr , minister
divān , now used for head constable	hakhshī , now only a personal or family name
nawāh , used only for a Muslim prince	tāluqādār , estate-holder (now disappearing)
zamīn'dār , landlord	jāgīr'dār , estate-holder
sūhedār , at one time 'governor', now a non-commissioned military officer	jamādār , captain, now a non-commissioned officer, or a sweeper
sar'dār , chief	havāl'dār , now a low military officer
fanj'dār , army officer (obsolete)	a'uhdedār , rank-holder, officer
hākīm , officer	
ahal'kār , govt. servant	musāhih , courtier
mulāzim , employee	kārīndā , working agent
har'kārā , messenger	dārogā , superintendent
coh'dār , staff-bearer	dar'bān , warder
cap'rāsī , peon	daftārī , record-keeper
munsif , judge	sipāhī , soldier, constable
mukh'tār , attorney	vakīl , pleader
kār'kun , agent	pālrokar , follower
munīm , clerk	munshī , writer
pesh'kār , court reader	tah'sīl'dār , orig. collector, now a sub-officer
mukaddam , a village head-man	amīn , a collecting officer
gardāvar , a village officer	etc. etc.

There are certain terms which are technically used in judicial contexts. They are rapidly giving place to national all-India terms of Sanskrit origin. Examples—

amānat , deposit	adāvat , enmity
adālat , court	ag'vā , rape
hahālī , reinstatement	harāmād , found
harī , acquitted	har'khāst , dispersed
hanām , <i>versus</i>	hayān , statement

bálig, major
dafa, section
dává, law-case
evaz, in lieu
farár, absconder
hirásat, custody
insáf, justice
ikrár'námá, bond
jirah, cross examination
khárij, dismissed
kurk, attachment
misal, file
mukaddamá, law-suit
mudda'i, plaintiff
mul'zim, accused
mu'vakkil, client
páiraví, suing
phár'khatti, release
rahan'dár, mortgagee
surág, clue
shinákhat, identification
tamassuk, instrument
uzar'dári, objection
zábtá, statute
zamánat, bail

Quite a large number of terms originated in law-courts and became general. Most of them are, of course, disappearing. Examples—

ágáh, notified, informed
bahas, discussion
dalíl, argument
darkhást, petition
fáls'lá, judgment
gaváh, witness
hak, right
háisiyat, status
havále, in charge
hissedár, partner
khúni, murderous
manzúr, granted

carájoi, law-suit
dastávez, document, bond
dáyar, submit
gir'ví, mortgage
fanj'dári, criminal law
ijará, dues
ij'lás, meeting
istagásá, plaint
jawáb-dává, statement in reply
khánataláshí, house-search
kurk-amín, bailiff
mansúkh, cancelled
mu'av'zá, compensation
mudd'áliah, respondent
musammát, woman (by name)

nálísh, law-suit
pesbí, hearing
ráh'dári, passport
sabút, proof
shahádat, evidence
támíl, service of warrant
urfa, alias
vasíká, registered deed
zabt, confiscated.

ávára, vagabond
dastúrí, customary dues
daryáft, enquire
gaban, embezzlement
faharist, list
házirí, presence
har'jáná, compensation
huliyá, appearance
hisáb-kitáb, account
jay'dád, property
káidá, rule
masnáda, draft

miyád, limitation
mas'lá, matter
rish'vat, bribe
rasíd, receipt
sabút, proof

mah'nataná, remuneration
pesh'gí, advance
rafá-dafá, finish
saláh, advice
shart, condition

etc. etc.

Government in the middle ages did not have many functions to perform. The main concern of the rulers was to maintain law and order and to collect revenues primarily for royal expenses and secondarily for running the administration. Hence the terms relating to law and order are most numerous. Naturally enough, they replaced the Sanskrit terms which were prevalent before the Muslim rule, and have since persisted. Government departments were not well defined, and the same set of officers performed military, administrative, judicial, revenue, police and sundry functions. Even the British government, till recently, had the same pattern. The duties of government towards the people were limited. Besides the judicial terms mentioned above, the following terms concerning the executive functions are known to Hindi—

sipárish, recommendation
jabar'dastí, force
hagavat, rebellion
jnr'maná, fine
sar'kár, government
káid, imprisonment
káidí, prisoner
zatjír, chains
danrá, tour

khushámád, flattery
gadar, sedition
táván, damage
haválat, lock-up
par'váná, pass
káid'kháná, prison
kam'cí, caning
nazar'bandí, confinement
gasht, round

Of the revenue terms, the following may be cited as examples—

áb'kárí, excise
háqidár, tenant in arrears
jarib, a measuring chain
mah'súl, tax
mál'khána, revenue office
naz'ráná, tributes

báqí, arrears
bandohast, land-settlement
jamábandí, land-records
mál, revenue
mál'guzárí, land-taxation
sikká, coin

3.A.4. It has already been said in the introductory part of the book that the Mughals were staunch patrons of learning. We hear of libraries, schools and colleges founded and subsidized by them. The words **kalam**, pen, **kalam'dán**, pen box, **sokhtá**, blotting paper,

takhtī, writing tablet, **siyāhī**, ink, **davāt**, ink-pot, **kāgaz**, paper, **rukka**, a slip, **masūdā**, manuscript, **daftar**, file, and such other words of Persian origin suggest that in the middle ages the whole art of writing was radically changed. The **bhoj'patra** or **tār'patra**, palm leaves, were no longer useful, and so also other indigenous materials. **kitāb** from Persian, is the modern book which is quite different from the **pothi** or **grantha** of the Indo-Aryans who usually tied the leaves in the middle with a string. The words **haraf**, letter, **imtihān**, examination, **par'cā**, paper, **lafz**, word, **māne**, meaning, and **muhāvira**, idiom, have also come from the field of education. With the modern form of the book also came the words **jild**, book-binding, **jild'sāz**, book-binder, **postīn**, lining cloth, **shirāzā**, back-binder, **shikanjā**, binder's press, **daf'tī**, board, etc.

Language also bears out the fact that postal system, in whatever crude form it might be, had been established long before the coming of the British into India. The following terms are significant—

khat , letter	patā , address
lifāfā , envelope	sar'nāmā , address
har'kārā , postman	kātib , writer.

Also note the words **khabar**, news, and **akh'bār**, newspaper.

3.A.5. Next in importance are the names of articles of everyday use—clothes, utensils, furniture, ornaments, sweets and dishes, varieties of meals, drinks, fruit and even vegetables, toilets, etc. Most of these articles are luxuries. The Turanian, Persian and Mughal kings and noblemen believed in high living. "Bābar ba-āish kosh ki ālam dobārah nesta"—O Babar, writes Babar himself, enjoy yourself, for this world will not be there again. "Eat, drink and be merry, for tomorrow we die" was the ideal of aristocratic life, especially during the peaceful Mughal times when the foreign nobility was literally degenerated. Even earlier than this, i.e. under the Delhi Sultanate, we hear more of debauches and social wrecks than of Balbans and Nasiruddins who lived austere lives.

Indian life, on the other hand, had been unsophisticated and unostentatious. Indians were scrupulous about simple living and high thinking. Generally, Indo-Aryan terms concern necessities of life. A comparison of prevalent Indo-Aryan and Persian terms would be interesting.

3.A.5.1. Indo-Aryan names for garments are not many. In first

appears that women in olden times had more clothes than men. As a matter of fact, women have always needed better care and protection. They have had **sārī**, **dhotī** as lower garments and **colī** or **aṅgiyā**, a blouse, and **dupaṭṭā**, **pallā** or **sālū** as head-dress. Men have had just a **dhotī** a **laṅgoṭī** or **jānghiyā** (loin-cloth) and **aṅ'rakhā** < Skt. **anga-rakṣakah**, a kind of tunic or coat. The Persians introduced an elaborate variety of clothes, especially for men. The fashions of ladies were not well known outside the harems and, therefore, not popularly adopted. **par'dā**, veil, and **bur'kā**, veiling gown, were, indeed, commonly seen and used. On the other hand, men imitated the ruling classes and aristocrats freely and tried to appear like them from top to toe. The following list of men's clothes adopted from Persian would be interesting—

sāfā , turban	gulūbānd , muffler
sad'ri , a waist-coat	phatūhī , a waist-coat
kur'tā , a long shirt	kamīz , shirt
sal'vār , trousers	pājāmā , drawers
tah'band , lower cloth	azārband , trouser-string
moza , socks	jurāb , socks
luṅgi , interwoven cloth	shāl , shawl
cādar , cloth-sheet	dastānā , gloves.

shāl and **cādar** are used for multifarious purposes and also by women. The Persian **nīmā**, a short garment, and **jāmā**, a tunic, are used at festivals and marriages in north-western India. **rūmāl**, originally a big cloth used as a head-dress, is now a small piece of handkerchief. **bagal-bandī**, a gent's gown, and **mirzai**, a tunic, appear to be Persian words, though they are not available in Persian lexicons. The latter is from **mirzā** (or **mīr'zadah**), and it seems that the garment was at first a special distinction of the upper classes. For terms relating to tailoring and weaving, please vide 3.A.6.1. and 3.A.6.2.

For want of popular words in Sanskrit literature, we cannot state with confidence what bedding the Indians had before the advent of the Muslims. But the contribution of such terms as **bistarā**, bedding, **toshak**, cushion, **lihāf** and **razāi**, quilt, is valuable. **Takiyā**, pillow, has replaced the IA **sir'bānā**, < Skt. **shirodhānā**, now used only in some parts of India. The word **razāi** is not to be found in Persian lexicons. It is, perhaps, from 'Razā', a proper name, may be, of some prince or lord. It may be pointed out that a **razāi** is more aristocratic than a **lihāf**.

3.A.5.1. The following names of utensils have come from Persian—**am'khorá**, < Per. *áb-khorah*, a big cup, **bádiyá**, bowl, **cammac**, spoon, **cilam'ci**, basin, **deg'ci**, boiler, **jám**, bowl, **kúzá** (also cf. **kujjá**), a water-pot, **pyálá**, cup, **rakábí**, plate, **suráhi**, flask, **tas'lá**, tray, and **tashtari**, saucer.

tandúr < Per. *tan-war* or *tanúr*, bakery, oven, is also an important contribution. **martahán**, jar, is useful, too.

The Indo-Aryan names of utensils are numerous and varied.

3.A.5.2. Of the ornaments, Hindi borrowed just a few as the following names show—

bázdhaúd, armlet

báli, ear-ring

hamel < Per. *hamá'ili*,

jañjir, chain

necklace

jahángiri, bangles

kal'gi, crest, plume

sar'pec, head-lace

gulúhaúd, neck-lace

jahángiri, as a fashion, was introduced by Queen Nur Jahan.

As a matter of fact, the Muslims had not got many varieties to offer. India has been, and is even to-day, known for her jewellery, although on account of the influence of the Muslims and the British, men have gradually discarded the use of ornaments. In olden times men had, perhaps, more ornaments than women. Indian women have always considered ornamentation as a part of womanly accomplishment. Rather, it is an essential mark of married womanhood.

3.A.5.3. The names of meals and dishes present a strange contrast between the lives of the Indo-Aryans and the foreigners. The former have tenaciously believed in simple (*sáttvik*) diet as the best form of food. But now **kímá**, **kor'má**, **kaliyá**, **kabáb**, **kof'tá**, **rogan-josh**, **shor'há** (soup), and a number of other dishes prepared from meat came to be introduced. With these preparations came **akh'ni puláo**, **táhirí**, **biryáni**, **phir'ní**, **haluvá**, and many other dainties some of which have since disappeared. To enrich these dishes, we still use **guláb**, rose water, **rúh**, essence, **masálá**, spices, **acár**, pickles, **murabhá**, jam, etc. The words **jáphat** or **ziyáfat**, feast, and **násh'tá**, refreshment, are commonly used even to-day. Of the forms of baked bread, **capátí** and **kul'cá** are Turkish. It is notable that the words **máldá** and **súji**, two forms of wheat-flour, **besan**, gram-flour, and **namak**, salt, are also Persian terms.

The **khánsámá**, cook, was originally Per. *khán-i-sámán*, i.e. the lord of the household. The cook in the mediaeval ages was, indeed, an important personality as the name shows. He played an important part in the life of the nobility. We can fairly imagine how richly the *dastar-khván* (festal boards) of those noblemen were laden with meals, dishes, sweets, drinks, and other *ingesta cerealia*. Alauddin Khilji had to ban festal parties which were becoming a source of political and social trouble, and Feroze Tughlak had to pay a heavy price for encouraging wine-gatherings and feasts. Delicacies increased as the Mughals settled to peaceful pastimes and as the Nawabs gained independence, especially at Lucknow. The British preferred Muslim *khansamas* to Hindu *rasooyas* as the former knew the art of preparing a larger number of cates and grubs.

The Indo-Aryan were, no doubt, extremely fond of fruits. We know that Rshis and Brahmacáris lived on fruit, raw vegetables and roots. The Persians, however, introduced a jolly good number and quality of fruits in Indian diet. In some cases Indian fruits were given Persian names, e.g. **aúgúr**, grape, for *drákṣá* > *dákh* which came to mean a raw variety, **anár**, pomegranate, for *dárima* > *dáru*, the latter meaning an inferior quality, and **am'rúd**, guava, for *jám* which is now a provincial term. The following list of dried and fresh fruits may be further considered—

álúcá, small plum

álúbhukhará, plum

bádám, almond

anjír, fig

hihi, a kind of peach

khúbání, apricot

khur'má, dates

kish'mish, currants

munakká, dried grapes

nárañgi, orange

nanjá < Per. *lanj* and *cal-*
gozah, a nut

pistá, pistachio

shaf'tálú, a kind of peach

seb, apple

sháh'tút, mulberry

sharífá, custard apple

The two words used in Hindi for vegetable,—**tar'kári** and **sabzi**—are Persian. Of the varieties we have **shal'jam**, turnip, **cukandar**, beet-root, **podiná**, mint, **kulfá** and **kásh'ní**, potherbs, **piyáz**, onion, **lah'sun**, garlic, **tar'húz**, melon, **gájar**, carrot, and **kaddú**, gourd, **kbar'hújá**, musk-melon.

The undermentioned names of sweet preparations, now known as Indian sweets, are Persian—

hálúsháhi, **harfi**, **gajak**, **haluvá**, **jalebí** (Ar. *zalıbiyá*), **kalá-kand**, (shakkar) **páre**, and **kulfi**.

To these may be added **samosá** (Per. sambosah), a pie, **malái** (Per. bálái), cream, **shirá**, liquid sugar, **cas'ní**, a kind of syrup, and **misri***, sugar, and **baraf**, ice.

With these may be examined **sharbat**, syrup, **shikanj'bin** (Per. sirká anjabin), a lemon drink, and **sharáb**, wine.

Smoking, as a fashion, may be traced to Muslim times through the words **caras**, hemp-exudation, **sulfá**, an intoxicant, **bukká**, smoking pipe, **farshí hukká**, **pec'ván**, oscillating pipe, **cilam**, bowl, **tambákú**, tobacco, **kash**, puff.

nashá, intoxication, is also a Persian contribution. It is a very important fact that Indo-Aryan names connected with intoxicants are few. Even **afim**, opium, though connected with Skt. ahiphena, is immediately derived from Ar. afyún. Also consider the Persian word **postí**, one intoxicated by poppy, lazy.

3.A.5.4. The following additions to cosmetic vocabulary have been received from Persian—

abír , flower-powder	gulál , flower-powder
guláb , rose	biná , henna
bamám , bath	itr , otto
kbijáb , dye	mushk , perfume
rogan , oil	rúh , essence
sábuu , soap	shishá , mirror
shishí , phial	surkhí , rouge
sur'má , collyrium	vasmá , dye

Even the word **ainak**, spectacles, is Arabic and **cashmá**, spectacles, is Persian.

3.A.5.5. Quite a good number of articles of furniture bear Persian names. Examples—

mez , table	kursí , chair
áram kursí , easy chair	takhat , dais
sak , a reed-spread	gálicá , kálin , rug
farash , carpet	jázim , over-carpet
takhat-posh , dais-cloth	mez-posh , table-cloth
(palańg) posh , bed spread, and a number of other covers.	
cik , (Tur. cig), a chick	par'dá , curtain

*Indian etymology may derive the word from Skt. 'mishritá', but it is more obviously connected with 'misra' or Egypt.

shámiyáná , canopy	say'bán , shade
kanát , pavilion-wall	mas'nad , pillow
fánús , branched lamp	shamádán , lamp-stand
	etc. etc.

3.A.6. Professions have received several things and words from Persian *fons et origo*. That a large number of professions bear Persian names is a significant situation by itself. It would be highly enlightening to compare the existing IA names of professions and imported Persian names. Examples of Indo-Aryan names are — **baniyá**, merchant; **barháí**, carpenter; **bhar'bhúnjá**, parcher; **bhatiyára**, baker; **bbańgi**, sweeper; **camár**, cobbler; **dhobí**, washerman; **dhuniyá**, carder; **dom**, drummer; **gańdhí**, perfumer; **gavaiyá**, singer; **gválá**, cowherd; **ghasiyára**, grass-cutter; **kahár**, porter; **kisán**, peasant; **kumhár**, potter; **laka'rhára**, wood-cutter; **lilári**, dyer; **luhár**, iron-smith; **máli**, gardener; **manihár**, glassware merchant; **macherá**, fisherman; **nái**, barber; **nyáriyá**, gold-seeker; **pan'vári**, betel-seller; **pan'sári**, grocer; **sunár**, goldsmith; **telí**, oil-presser; **vaid**, physician; etc.

The Persian loans are—

bág'bán,* gardener, **bajáj**, draper, **bávarcí**, cook, **bázigar**, juggler, **bel'dár**, digger, **cap'rásí**, peon, **dalái**, broker, agent, **dar'zí**, tailor, **dukán'dár**, shopkeeper, **bakim**, physician, **bal'vái**, confectioner, **bamámí**, hammam-keeper, **ittár**, perfumer, **jallád**, executioner, **jarráb**, surgeon, **jild'sáz**, book-binder, **juláhá**, weaver, **kalaigar**, tinner, **kasái**, butcher, **kbán'sámá**, steward, **kharadí**, lathe-worker, **mádári**, juggler, **masbál'cí**, torch-bearer, **maz'dúr**, labourer, **minákár**, enameller, **mírásí**, drummer, **mistarí**, mechanician, **nán'bái**, bread-baker, **nál'bańd**, horseshoe-maker, **pahal'ván**, wrestler, **rafúgar**, danner, **rańg'rez**, dyer, **rańg'sáz**, painter, **sáís**, syce **sańg'taráš**, stone-cutter, **sár'bán**, camel-driver, **sarráf**, banker, **shikári**, hunter, **tańbolí**, betel-seller, **vakíl**, lawyer, **zín'sáz**, harness-maker.

These and even indigenous professions have a number of technical terms which owe their origin to Persian and other allied languages. Even the general words **károbár**, business, **roz'gar**, employment, **kárigar**, artisan, and **peshá**, profession, are derived

*side by side with H. **máli**.

†also Hindi **naṭ**.

from Persian.

While considering various professions, it at once strikes that there has been a very happy and useful blending of fashions. *nái*, barber, is an Indo-Aryan word (from Skt. *nápita*), but some very important articles of his use have Persian names. The native barber must have had a razor, a pair of scissors, a nail-cutter and other tools as the names *khur* or *churá* < Skt. *kṣura*, *katar'ní*, cutter, and *nahaní* < Skt. *nakha-haraṇí*, etc. clearly show. But the more popular use of Per. *ustará* and Tur. *qalácí* suggests that the new varieties of razor and scissors were better and more decent. Compare also the Persian loans *moc'ná** < *mū-cinah*, tweezers and *shishá*, mirror, or Arabic *áíná*, mirror, *sábún*, soap, and *hajjám*, barber, and *hajámat*, hair-cutting.

3.A.6.1. Hieun Tsang (7th century A.D.) tells us that tailoring was unknown in India by his time. The IA words *top'ná*, to stitch, *síná* (Skt. *sivanam*), to sew, *suí* (Skt. *súci*), needle, however, indicate that the art of sewing clothes had come into existence long before the settlement of the Muslims, though tailoring as a profession might not have become the vogue earlier. The very word *darzí* for a tailor is Persian. The elaboration of living standards necessitated the use of more garments, newer fashions and modes. We have discussed (3.A.3.2.) that quite a considerable number of our tailored clothes have Persian names. Note further *siñjáf*, border-stitch, *bakhiyá*, back-stitch, *nefá*, channel for trouser-string, *miyání*, patch joining legs of trousers, *astín*, sleeve, *jeb* or *khísá* (Per. *kisah*), pocket, *pahuñcá* < Per. *páicah*, foot of the trousers, *tírá*, front band, *tílá*, gold-lace, *astar*, lining, *astarí* or *istarí*, iron, and such other Persian terms now very commonly employed in Indian tailoring. Compare also the names of European fashions in clothing and tailoring.

3.A.6.2. *juláhá*, weaver, is merely a substitute for the OIA *tantuváya*. A large number of varieties of fine cloth were, however, introduced from time to time by the Muslim settlers. The following, if not actually Persian in origin, are at least Persian in nomenclature—*alfá*, at'las, *cár'khána*, *cár'jáma*, *cikkan*, *dariyái*, *gul'*

*It is phonologically wrong to derive the word from Skt. 'moca-nam' as the *Bhasha shabda kosha* and the *Hindi Shabda Sagar* do.

badan, *hal'ván*, *kalábattú*, *kam'kháb*, *makh'mal*, *narmá*, *shab'nam*, *táftá*.

In this connection it may be stated that the words *pasham*, fine wool, *pash'miná*, woollen cloth, *resham*, silk, *kar'ghá*, weaving pit and machine, < Per. *kár-gáh*, workshop, are all Persian words. The *gaz*, yard, yard-stick, and *girah*, one-sixteenth of a yard, are also Persian.

3.A.6.3. The largest number of professional loan-words from Persian concern the art of house-building. The Persians were really expert in architecture, and they gave us new forms of buildings, new architectural modes and new tools. Compare the following terms of masons—

buniyád, foundation
(*bará-darí*, pavilion
bár'já, canopy
burjí, turret
cāmbaccá, cistern
dálán, hall

dívár, wall
gusal khána, bath-room
havelí, mansion
hanz(d), reservoir
kursí, plinth
khaní (*par'nálá*), straight channel

makán, house
mañzil, storey
marammat, repairs
miyání, middle storey
morcá, fortification
par'dá, partition
pul, bridge
rās, seat
sāncá, mould
supedí, white-washing
shish mahal, crystal palace
zíná, staircase

bálá khána, upper storey
barám'dá, verandah
bakhárí, store-house
burj, tower
daraz, joint
díván khána, chamber of audience

gará, mortar
gumbad(j), dome
haram, harem
hu'rá, projection
kilá, fort
mahal, palace

mak'bará, tomb
mah'ráb, arch
miyáná, centre
minár, minaret
náb'dán, drain
push'tá, buttress
raddá, layer (of bricks)
salámí, slope
sang'marmar, marble
shah'tír, beam
tah'khána, underground chamber

It has to be remembered that the Muslim rulers, especially the

Mughals, were famous for constructing buildings.

Besides the mason, the foreign carpenter or **mistari** (< Per. **mistar**, a measure) contributed a good number of tools and articles, as the following list will show—

bar'má , drill	bini , joining wood
buradá , wood-dust	dar , door
dar'vazá , door	daricá , window
dillá , board	já'f'ri , network
kharád , lathe	khat , line
pushtiván , prop	patám , groove
randá , plane	reg'már , file-paper
ruk'hání , chisel	sábul , plumb
sares , glue	takhtá , plank
ták , door	ták'ri , small door.

Some important articles of our furniture bear Persian names—**mez**, table, **knrsí**, chair, **takht**, dais, **almári**, shelf, etc.

pec, screw, **pec-kas**, screw-driver, **káh'lá**, screw-nut, **ku'tká**, a check, **sumbá**, ramrod, **purzá**, part, **kamání**, spring, **sikh'cá**, iron-bar, are some of the loan-words in the vocabulary of a smith.

3.A.6.4. The Persian-loaned terminology concerning horsemanship is quite rich and abundant. There is no doubt that the Turanians, Turks, Arabs and Mughals were superior to the Indians in this respect. New breeds of horses were imported, and we get the words **akhtá**, castrated horse, **arabí**, **iráqí**, **buláqí**, **kumáit**, chocolate-coloured, **kotal**, accompanying horse, **mushki**, black horse, **nuk'raí**, white horse, **sanjáfi**, grey horse, **turkí** and other names of classes of horses. The words **sáis**, syce, and **koc'ván**, driver, in our modern vocabulary, are Persian, and with these may be considered **yál** or **ayál**, manes, **astabal**, stable, **cábuk**, lash, **cábuk'dáni**, lash-holder, **cángan**, polo, **dum'cí**, tail-band, **daháná**, bit, **kharitá**, purse, **khugír**, saddle-cloth, **khurji**, sack, **khar'khará**, curry-comb, **lagám**, bridle, **nakhás**, horse-market, **nál**, horse-shoe, **nasal**, breed, **rasálá**, cavalry, **rasál'dár**, cavalry-officer, **rakáb**, stirrups, **savár**, rider, **savári**, riding, **sáz**, harness, **sinábánd**, chest-band, **sum**, hoof, **tabelá**, stable, **ta'ng**, horse-belt, **zer'ha'nd**, under-band, **zín**, saddle, **zín'posh**, saddle-cloth, **tasmá**, strap, etc. A casual observer of these terms might be misled to think that the horse was probably a wild animal in the pre-Mohammadan India. But it is true that the Arabs and Persian soldiers were superior in

horsemanship which must be responsible for replacing many an Indo-Aryan term. Otherwise, Sanskrit literature has a good number of books on the training of horses.

3.A.6.5. Agriculture as a profession was not so much developed in Muslim countries as in India. The following terms have come through land-administration—

ábi , watered field	bárání , rain-field.
banjar , barren	cáhi , having a well
fasal , crop	jiás , produce
kásht , cultivation	kásht'kári , agriculture
kharif , first crop	páidávar , produce
máurúsí , inherited	rabi , second crop
takávi , agricultural loan.	

3.A.6.6. Below is given a list of miscellaneous Persian terms relating to various professions—

a. dukán , shop	dukán'dár , shop-keeper
kharidár , customer	bázár , market
tarázu , weighing balance	
b. minákári , enamelling	kundan , pure metal
zari , gold-lace	nagíná , precious stone
c. kasidá , needle-work	phul'kári , embroidery
kalábattú , silk-threading	kár'cobi , net-work
kinári , hemming	sal'má , gold-band
	etc., etc.

3.A.7. An examination of scientific terms reveals that the Muslim settlers had rich vocabularies in Engineering and Medicine which bear testimony to their advancement. The Engineering terms have been discussed under 3.A.6.3. Medical terms are quite numerous. They are more popular in western Hindi areas than in the eastern parts.

3.A.7.1. The medical science known in India as 'Yunání' (Greek) was introduced by Arab physicians. A large number of terms derived from this sphere have now become a valuable part of general vocabulary. Examples—

Anatomical terms—**baccédání**, womb, **bagal**, armpit, **dil**, heart, **dilmág**, brain, **fotá**, testicle, **gar'dan**, neck, **gur'dá**, kidney, **jigar**,

liver, **kad**, size, **kamar**, waist, **kalejá**, liver, **medá**, stomach, **pesháb**, urine, **pasíná**, sweat, **rag**, vein, **síná**, thorax, **zabán**, tongue.

Diseases — **át'shak**, syphilis, **had-baz'mí**, indigestion, **hál'khorá**, skin-disease, **bavásir**, piles, **hukhár**, fever, **hálzá**, cholera, **kbas'rá**, measles, **lak'vá**, paralysis, **mobar'ká**, typhoid, **násúr**, cancer, **naz'lá**, cold, **reshá**, catarrh, **súzák**, gonorrhoea, **zahar'bád**, blood-poisoning, **zúkám**, bad cold.

Drugs and Medicines — **ark**, juice, **akar'karahá**, a herb, **isah'gol**, seed of fleawort, **ak'sir**, elixir, **carhí**, fat, **davá(i)**, medicine, **gul'kañd**, rose-candy, **itr**, essence, **juláb**, purgative, **katírá**, resin, **khamír**, yeast, **khizáb**, dye, **májún**, medicinal candy, **mar'ham**, ointment, **mom**, wax, **momiyái**, a medicine of marrow, **murabbá**, jam, **mushk**, musk, **nāūsádar**, salt ammoniac, **sharbat**, syrup, **shabad**, honey, **shírá**, syrup, **shorá**, saltpetre, **sir'ká**, vinegar, **taháshir**, substance of bamboo, **tezáb**, acid, **varak**, gold or silver leaf, **vasmá**, dye.

Other terms — **hímar**, patient, **fasad**, incision, **hakím**, physician, **harárat**, temperature, **hāvan dastá**, pestle and mortar, **jarráh**, surgeon, **maríz**, patient, **mavád**, puss, **nahaz**, pulse, **nns'khá**, prescription.

The presence of these and so many other Persian medical terms in Hindi can be accounted for by the fact that the Ayurvedic system of medicine had declined in the Middle Ages, and that the Greek (Yúnání) system, which was but the Indo-Greeco-Arabic science, was patronized by the Muslims for centuries. As the medium of instruction remained Persian, the Yúnání study has been more common and the system more generally practised than the Ayurvedic. The combination of the barber's profession and the surgeon's art is a typically Persian institution.

3.A.8. Indian painting, like other arts and crafts, did not get much encouragement at the hands of Delhi Sultans. We find Feroze Tughlak prohibiting painting of portraits and wall-decorations in his palace. The art of painting owes its revival in India to the Mughals. But most of the terms like **tasvír**, painting, **musavvar**, painter, **kalam**, brush, etc. are disappearing. Still, we have a rich terminology of certain shades of colours for which we are indebted to Persian language. Examples—

ángurí, grape-like

ás'mání, sky blue

bádámí, almond-like
gulábi, pink, rose-like
kir'maj(c)í, crimson
mushkí, jet-black
sur'mai, dark
tútiyá, vitriol blue

fírozí, turquoise blue
khákí, grey
kish'mishí, tawny
piyázi, onion-like
totiyá, parrot-like

etc., etc.

The Persian names of main colours, namely, **surkh**, red, **siyáh**, black, **suped** or **saphed**, white, **sabz**, green, etc. are also used along with IA equivalents.

3.A.9. The Persian contribution to music may be valued from the various names of instruments and notes and airs. The Mughals, excepting Aurangzeb, were great patrons of music. But it should be understood that, in spite of many a music term of Persian origin, it was mainly Indian classical music which remained predominant and popular. **tah'lá**, **raháb**, **nūhat**, **nagará**, **damámá**, **táshá** or **tás**, **cañg**, **daf** or **qaph'li**, are the names of drums and tabors which were introduced by the Muslim musicians. Of other instruments **nafirí**, **algojhá**, **dil'ruhá**, **sítar**, **shah'nái**, **tañhúrá**, **sarod**, may be considered. **kavvái**, **kbayál**, **tállaná** or **taraná** are the names of musical notes. **muj'rá** is a form of dance accompanied by vocal music.

The word **sáz** for instrument and **ustád** for a master-musician are well known.

3.A.10. Among games and sports, we get **shat'rañj**, chess, **gañjifá**, bridge, **tásh**, playing cards, **patañg**, paper-kite, **cmgán**, polo or hockey, **kushtí**, wrestling, **pahal'vání**, gymnastics, etc. Historians believe that chess was an Indian invention. But since its migration to Arabia and Persia and since the dark middle ages, the whole terminology concerning it has changed. All of its modern terms are loans from Persian. Compare—

báji, over, finish
pílá < **fil**, bishop
ruk, castle
mobará, chessman

hád'sháh, king
piyádá, **phar'jī**, pedal
vajír, queen
kisht or **shah**, check
 etc., etc.

3.A.11. The following names of birds and animals are Persian—

baharí, báz, hawk
bulbul, nightingale
fákhtá, turtle dove
kahútar, pigeon
murgábi, water-fowl
totá, parrot
sher bahar, lion.

batakh, duck
hud'hud, hoopoe
jurrá, falcon
margá, cock
shik'rá, a bird of prey
duhá, ram
sher, tiger

In this connection it has to be remembered that these names have become popular on account of the many pastimes and hobbies connected with these birds and animals.

3.A.12. Gardening was another hobby of the Mughal emperors, provincial governors and noblemen. The words **bág,** garden, **bagíca,** a small garden, **jakhírá,** nursery, **gul'dastá,** bouquet, **pevaúd,** grafting, **rás,** walks, **hashiyá,** border, are Persian. Of the many names of flowers introduced in those days only **guláb,** rose, **nar'gis,** narcissus, and **hajará,** a double flower, survive to this day.

3.A.13. The rulers have, naturally enough, a richer vocabulary in abuses and curses. Common people learnt many forms of such maledictions and saucy words from officers, and most of them are to-day irreplaceable. Examples—

bad'calan, characterless	bad'másh, villain
bad'zát, of bad breeding	bad'tamíz, mannerless
behayá, immodest	beimán, dishonest
besharam, shameless	bepír, masterless
bevakúf, fool	harám'khor, taking illegal gratification
harám'zadá, bastard	har'jái, faithless
kam'bakht, unfortunate	kamíná, mean
lafangá, bully	luccá, profligate
makkár, cunning	múzi, uncouth
náláyak, stupid	páji, base
shoh'dá, vicious	shaitán, devil

etc., etc.

3.A.14. Some titles and designations are now used as surnames, some by Muslims and others by Hindus and Muslims alike. **shekh,** **khalifá,** **mirzá,** **muftí,** **maul'vi,** are significant terms used with

Muslim names. **diván** and **bakhshí** are used by Hindus and Muslims, particularly, perhaps, by the descendants of official families. **malik,** once meant a landlord; **sar'dár,** chief, is commonly used for Sikhs, and **munshí** for clerks, primary teachers, village officials and Kayasthas. **hajúr,** **sáhib** or **sáhab,** and **sar'kár** are terms of address usually employed by subordinates and menials for their masters. **sáhab** and **sháh'ji** are general terms of address. **janáb,** sir, is now disappearing.

Consider also the titles **ráy sáhib,** **ray bahádúr,** **khán sáhib,** **khán bahádnr,** **sitará-e-hind,** and others instituted by the British.

3.A.15. Mention here must be made of personal names adopted from Arabic and Persian by the Indians. Except in a few cases where we get **choṭe,** **hacáí,** **kallú,** **bábt,** **dukhí,** etc., Muslim men and women have Arabo-Persian names and Hindus have Sanskrit or IA names. Some Hindus, Kayasthas and Khatri and some other persons, women only rarely, have names with one element, sometimes with both elements, of Persian origin. The following names among Hindus are interesting—**damlat rá,** **fateh síh,** **guláb sháh,** **hakumat ráy,** **himmat bahádúr,** **iq'bál bahádúr,** **khush'hál cánd,** **málik cánd,** **náubat ráy,** **ráy surat,** **sáhib dín,** **sáhib síh,** **sihat bahádúr,** **shádí rá,** **sham'sher bahádúr,** **shaukat rá,** **vazír cánd,** **zorávar síh.**

3.A.16. Below is given a jumbled list of words, as it is not possible to enumerate various fields of Indian life and activity in which Persian terms are used. As a matter of fact it can be safely said that there is no sphere where some Persian words are not used. Compare—

nahar, canal, **doábá,** the land between two rivers.
hiúd, India, **pañjab,** the Panjab.
mar'daná, male, **zanána,** female.
ád'mí, man, **shrat,** woman.
borí, sack, **bár'daná,** packing material.
car'khá, spinning wheel, **gubhára,** balloon.
balút, oak, **safedá,** eucalyptus.
jistá, zinc, **faulád,** steel.
dúr'hín, telescope, **khurd'hín,** microscope.
subah, morning, **shám,** evening.

kahlá, tribe, **giroh**, group.
kiráyedár, tenant, **súnd'khor**, usurer.
rasm, rite, **riváj**, custom.
havá, air, **gar'dá**, dust, and **tufán**, storm.
cákú, knife, **múzár**, instrument.
knm'kumá, bowl, **fánús**, candle-tree.
mah'mán, guest, **mez'hán**, host.
rasad, supplies, **gallá**, corn.
saráy, inn, **kár'ván**, caravan.
sadí, century, **hazár**, thousand.
ciz, article, **jagah**, place.
rishtedár, relative, **ummid'vár**, candidate.
maveshí, cattle, **ján'var**, animal.
rástá and **ráh**, way, **kinárá**, bank, edge.
musáfir, traveller, **ráhi**, passer-by.
namúná, sample, design, **nakshá**, plan, map.

hagucá, bundle, **handar'gáh**, seaport, **himá**, insurance, **jádú**, magic, **káh'vá**, coffee, **khán'dán**, family, **kissá**, story, ballad, **láh**, corpse, **máidán**, plain, **mom'jáma**, oil-cloth, **vaqt**, time, **yatím**, orphan, **zahar**, poison, etc., etc.

3.A.17.1. A large number of adjectives borrowed from Persian are now an indispensable part of Hindi vocabulary. Although, in some cases, there are Sanskrit equivalents parallelly used by literate classes, the Persian forms are more popular and significant. From most of these adjectives are formed abstract nouns which are equally important vocables in Hindi language. Examples—

adjectives	nouns
áhád , inhabited, prosperous	áhádí , population, inhabited place
akl'mánd , wise	akl'mándí , wisdom
amír , rich	amírí , riches
ásán , easy	ásání , ease
ávárá , vagabond	ávárágardí , vagabondage
bad'másh , villain	had'máshí , villainy
had'kismat , unlucky	had'kismatí , misfortune
bahádúr , brave	hahádúrí , bravery
had'kár , profligate	had'kárí , profligacy
bad'nám , notorious	had'námí , notoreity
bárik , fine, thin	hárikí , fineness, thinness

har'hád, desolate
haráhar, equal
hecárá, helpless
hedard, merciless
hehayá, shameless
hehdá, absurd
bekár, idle, useless
besharam, shameless
calák, artful
cáp'lás, flatterer
cugal'khor, backbite
cust, brisk, alert
dagáház, cheat
dáná, wise
diler, bold
gandá, dirty
galat, wrong
garam, hot
garíh, poor
háirán, surprised
hoshiyár, clever
jál'sáz, counterfeiter
javán, youth
jimmedár, responsible
kam, short
kaminá, mean
kharáb, bad
khush, happy
lácár, helpless
lafangá, characterless
maj'hár, compelled
maj'hát, strong
mush'kil, difficult
mahar'hán, kind
mustáid, alert
náláyak, unfit
námanjúr, rejected
námard, impotent
naram, soft
páy'dár, durable

har'bádi, desolateness
harábarí, equality
hecár'gí, helplessness
hedardí, mercilessness
hehayái, shamelessness
hehd'gí, absurdity
hekári, unemployment
heshar'mí, shamelessness
caláki, artfulness
cáp'lási, flattery
cugal'khorí, backbiting
custí, alertness
dagáhází, cheating
dánái, wisdom
dilerí, boldness
gand'gí, dirt
gal'tí, mistake
garmí, heat
garíhí, poverty
háirání, surprise
hoshiyári, cleverness
jál'sází, forgery
javání, youth
jimmedári, responsibility
kamí, shortage
kamin'gí, meanness
kharáhi, evil
khushi, happiness
lácári, helplessness
lafang'hází, characterlessness
maj'hári, compulsion
maj'húti, strength
mush'kilí, difficulty
mahar'hání, kindness
mustáidí, alertness
náláyakí, unfitness
námanjári, rejection
námardí, impotency
nar'mí, softness
páy'dári, durability

sakht, hard
sádá, simple
sáf, clean
sard, cold
shaukin, fond
slyáh, black
tayyár, prepared
tañg, narrow
tañdurust, healthy
tar, wet
tázá, fresh
tez, sharp
virán, desolate
ziñdá, alive
ziyádá, abundant

sakhti, hardship
sád'gi, simplicity
safái, cleanliness
sar'dí, coldness
shaukíní, fondness
siyáhí, ink, blackness
tayyári, preparation
tañgi, narrowness
tañdurustí, health
tarí, wetness
táz'gi, freshness.
tezi, sharpness
viráni, desolateness
ziñd'gi, life
ziñdatí, excess

3.A.17.2. There are certain adjectives which are derived from nouns, and both these loans exist in Hindi. Examples—

asal, reality
gnssá, anger
kimat, value, price
mál, wealth
nakl, imitation
nám, name
shán, grace
sáir, walk
sharam, shame, shyness
zálím, tyrant
zidd, perverseness

as'li, real
gussail, angry
kim'tí, valuable
mál'dár, wealthy
nak'li, artificial
námí, named
shán'dár, graceful
sailáni, wanderer
sharmilá, shy, sharmíñdá,
zulm, tyranny [ashamed
ziddí, perverse

3.A.17.3. Here are some adjectives which are independent of the parallel nouns. The latter, if any, are rarely used in Hindi.

ám, common
cánd, few
fál'tú, extra
galit or -z, dirty
gair, non, other
har'jái, faithless
khális, pure
káfi, enough

hañd, closed
dákhlí, admitted
fajúl, useless
gáyah, disappeared
glr'vi, pawned
kháli, empty
karíh, near
khasi, castrated

khás, special
mnft, gratis
nam'kin, saltish
sharáhor, engrossed
ñdá, violet.

mámáli, ordinary
manjúd, present
raddí, rubbish
tamám, all

For adjectives also see abusive words in 3.A.13. and adjectival suffixes in Section 3.B. In some cases Hindi suffixes -á, -pan, -rī, etc. are also used to form nouns from adjectives for which see 3.B.4.1.

3.A.18. Abstract nouns from Persian exist in many forms. The number is very large. Hence a few typical examples are being given below.

-a adab, respects
anjám, result
asar, effect
aish, luxury
hú, smell
dard, pain
et'hár, trust
fareb, deception
fark, difference
garaz, selfishness
gash, swoon
hak, right
hans, ambition
jalús, procession
khátlr, sake
khyál, thought
maják, joke
nigáh, attention, sight
rnjhan, tendency
shak, doubt
shaúr, sagacity
shor, noise
tagádá, demand
tak'dír, luck
tak'rár, dispute
taríf, definition, praise
ummíd, hope
vajab, cause

af'sos, grief
ar'mán, craving
āih, defect
hahár, loveliness
dakhál, access
daskhat, signature
eh'sán, obligation
fatúr, imperfection
fíkr, anxiety
gam, woe
gnjar-hasar, livelihood
hál, account
ittifáq, chance
káhú, control
kadr, merit
madad, help
mat'lah, motive, significance
par'váh, care
rañb, prestige
shakl, form, appearance
shauk, fondness
taf'sil, detail
tah, bottom
takalluf, formality
tan'kháh, pay
tamíz, discernment
umr, age
vakt, time

vazan, weight
 -ā andeshā, risk, peril
 dar'já, rank
 fás'lá, distance
 hās's'lá, encouragement
 ishárá, sign, beck
 malah'já < Per. liház + mu-
 lāhizah, regard

nakh'rá, coquetry
 tariká, method

1 Copious examples have been given under 3.A.17.1. Many more words have been formed from Persian adjectives but those adjectives are not much used in Hindi, as

dillagí, recreation
 khumārí, intoxication
 nig'rānī, supervision
 shādī, marriage
 tarakkí, advancement

-ish hārish, rain
 khārish, itching
 koshish, attempt
 -at as'liyat, reality
 har'dasht, forbearance
 dikkat, difficulty
 hāirat, astonishment
 jarúrat, need
 khāiriyat, welfare
 kismet, luck
 mah'nat, hard work
 mulákat, meeting
 ri'yayat, concession
 sharárat, mischief
 shikáyat, complaint

zor, power.

daṅgá, affray
 dilásá, consolation
 fáy'dá, benefit
 irádá, intention
 istifá, resignation
 mas'kalá, hobby
 mamká, chance
 nafá, profit
 zamáná, age.

káristānī, cleverness
 namí, dampness
 rasá, access
 shekhi, conceit
 tasallí, satisfaction
 hakhshish, gratuity, tip
 málísh, massage
 sipárish, recommendation.
 āusat, average
 dāulat, riches
 fur'sat, leisure
 ijrat, respect
 jihálat, ignorance
 khuráfát, evils
 mas'lihat, expediency
 musihat, misery
 niyat, intention
 ráhat, repose
 sáit, omen
 tákat, strength.

3.A.19. Hindi verbs taken from Persian exist in three forms—

(a) Verbs formed by the addition of H. kar'ná, to do, honá, to be, pa'ná, to fall, áná, to come, jáná, to go, dená, to give, lená, to take, etc. to Persian nouns and adjectives. Examples—

in'kár kar'ná, to refuse
 minnat kar'ná, to entreat
 áram lená, to take rest
 tamáshá kar'ná, to make fun

musihat pa'ná, to befall a
 calamity
 and

khush kar'ná, to please
 himár pa'ná, to fall sick
 bahál kar'ná, to reinstate
 jamá honá, to collect
 ha'nd kar'ná, to close, to shut
 pasa'nd áná, to be liked
 házir honá, to be present
 adá kar'ná, to pay.

nazar dál'ná, to glance
 khush honá, to be pleased
 ta'ng áná, to be fed up
 málum kar'ná, to enquire
 jamá kar'ná, to collect
 ha'nd honá, to be closed
 shurú kar'ná, to begin
 har'taraf kar'ná, to suspend

Adjectives generally take kar'ná and honá. The number of such verbs is quite large. They are, in fact, nominal compound verbs.

(b) Persian verbal stems given the Hindi form ending in -ná, as in.

amej'ná < Per. ámezídan, to mix.
 áz'máná < Per. ázmúdan, to try.
 hakhash'ná < Per. bakhshídan, to grant, to excuse.
 far'máná < Per. farmúdan, to ordain.
 gujar'ná < Per. guzrídan, to pass.
 kharíd'ná < Per. kharídan, to buy.
 laraj'ná < Per. larzídan, to tremble.
 tarásh'ná < Per. taráshídan, to pare, to cut.

(c) Denominatives formed from Persian—

hadal'ná, to change, < Per. badal.
 daf'náná, to bury, < Per. dafn.
 dag'ná, to brand, < Per. dag.
 kahúl'ná, to accept, < Per. qabúl.
 kaf'náná, to enshroud, < Per. kafn.
 masos'ná, to regret, < Per. afsos.
 naj'ráná, to be affected by evil eye, < Per. nazr.
 shar'máná, to blush, < Per. sharm.
 sus'táná, to idle, < Per. sust.
 tah'síl'ná, to collect, < Per. tahasil.
 vasúl'ná, to collect, < Per. vasul.

3.A.19. Of the indeclinables, there is a large number of adverbs, conjunctions, postpositions, and even interjections which have become naturalized in Hindi. Examples of adverbs— aksar, often, ákhir, f. 4

at last, **áyandá**, in future, **hajáy**, in place of, **bagáir** (*now disappearing*), without, **barábar**, regularly, **bekár**, uselessly, **heshak**, doubtlessly, **hil'kul**, quite, **fāran**, immediately, **hameshá**, always, **har'giz**, at all, never, **húhahú**, verily, **jah'ran**, forcibly, **jald(i)**, at once, **jarúr**, must, **kam-se-kam**, least, **karib-karib**, nearly, **katai**, verily, **khá-makhá**, will or not, **khúh**, well, **knl**, totally, **lahálab**, to the brim, **mahaz**, alone, **mut'lik**, absolutely, **niháyat**, very, **rájí khushi**, willingly, **sarásar**, completely, **sháyad**, perhaps, **taraf**, towards, **tarah**, like, **tūr** par, in this way.

The following are used as adverbial postpositions—**háhat**, about, **hád**, after, **badāmlat**, on account of, **háre men**, regarding, **máfiq**, according to, **márfat**, through, **rúbarú**, in front, **khátir** and **váste**, for, are very common in Hindi dialects.

Examples of conjunctions—**agar**, if, **al'hattá**, albeit, **had'le**, instead, **balki**, on the other hand, **cúnki**, because, **cnnánci** (*now disappearing*), anyhow, **goyá** (*now defunct*), as if, **ilává**, besides, **ki**, that, **lekin**, but, **magar**, but, **siváy**, except, **var'ná**, otherwise, **yá**, or.

Examples of interjections—**has**, that's all, **khahar'dár**, beware, **kháir**, well, all right, **khúh**, well done, **shábásh**, bravo!

3.A.20. **Khnd** as a reflexive pronoun is more general than **IA** **áp**. It would be worth comparing the demonstrative pronoun 'í' and 'i' of Persian and 'i' of Hindi dialects. The latter coupled with Persian sound [y] gave yih, spelt as yah. Similarly the far demonstrative and third person pronoun **ú** or **o** in old or dialectical Hindi may be compared with Persian 'ú' or 'o' which had a further **v**, resulting in modern Hindi **vuh** or **vo**, spelt as **vah**. Per. and H. **tú** is not merely coincidental. **phaláná** < Per. **fulánah**, so-and-so, is also to be considered as a pronoun.

3. B. FORMATIVES

3.B.1. Hindi has borrowed a number of formatives from Persian, some sporadic and some very prolific prefixes, suffixes and other enclitics which have been extremely useful in word-formation. Examples of prefixal elements used only with Arabo-Persian words—

kam-, less, as in **kam'jor**, weak, **kam'kharc**, economical, **kam'himmat**, low-spirited.

khush-, well-, as in **khush'hú**, fragrance, **khush'hál**, happy,

khush'kismet, lucky.

dar-, in, as in **dar-asl**, in reality, really, **dar-hakikat**, in fact, **dar'kár**, in use.

ha-, with, in accordance with, as in **hanám**, *versus*, **badastúr**, as usual, **hakalam**, with (own) pen.

har-, at, as in **bar'kbást**, dismissed, **bar'tar'fí**, discharge, **har'vaqt**, in time.

há-, with, as in **bákáyadá**, regularly, **házáhtá**, formal.

hilá-, without, as in **hiláshak**, doubtlessly, **bilákasúr**, without fault, **hilávajah**, without reason.

lá-, without, as in **lácárl**, helplessness, **láváris**, heirless, **lápár-váh**, careless, **lájawáh**, peerless.

had-, ill, and **ham-**, together, are also used almost exclusively with Persian words, as in **had'húdar**, stinking, **had'intizámí**, mismanagement, and **ham'dardí**, sympathy, **ham'nám**, namesake, etc.; but in **had'calan**, characterless, and **ham'joli**, companion, they have been sporadically used with Hindi words.

The prefixal **be-**, without, **fi-**, per, **gáir-**, non-, **bar-**, every, and **ná-**, negative, are used freely with Hindi as well as Persian words. Compare—**hevakúf**, foolish, **he-izzat**, disgraced, **hekhahar**, uninformed, senseless, **hecáin**, uneasy, **hegunáb**, sinless, **beshumár**, numberless, and **hetuká**, inconsistent, **hejor**, matchless, **hedhab**, ill-shaped, **hedaul**, awkward, **hesurá**, tuneless, etc.

fi sadi, per cent, **fi máh**, per month, and **fi rupayá**, per rupee, **fi din**, per day.

gáir sar'kárl, non-official, **gáir házirí**, absence, **gáir má-múli**, extraordinary, **gáir vájih**, improper, and **gáir bráhmañ**, non-Brahmin, **gáir paká**, unripe.

har roz, every day, **har dam**, always, and **bar bár**, every time, **har ghañí**, every moment, **har koí**, every one.

nágavár, unpleasant, **nádán**, ignorant, and **násamajli**, unwise, etc., etc.

3.B.2.1. As we have noted earlier a number of primary and secondary suffixes of Arabo-Persian have come into Hindi. But primary suffixes are seldom, if at all, used with **IA** words. More examples of such suffixes occurring with loan-words are given below—

-a (forming abstract noun)—**rasíd**, receipt, **savál**, question.

-a (forming adjectives)—**masbahúr**, famous.

-á (forming abstract nouns)—**dává**, claim, **mukábilá**, competition.

-á (forming adjectives)—**dáná**, wise, **mnr'dá**, dead.

3.B.2.2. Secondary suffixes are quite numerous. Some are used exclusively with Arabo-Persian words while others are used both with Hindi and Persian words. Of these -í is most prolific (see 3.A.17.1.). Examples of suffixes forming nouns—

-á in **sarráfá**, jewellery market, **bajájá**, cloth-market.

-áná in **har'jáná**, compensation, **meh'natáná**, remuneration, **dastáná**, gloves and **gharáná**, family.

-bán in **dar'ban**, gatekeeper, **mez'bán**, host, and **garíban**, cart-driver, **háthíván**, elephant-driver.

-báz, in **nashebáz**, one addicted to intoxicants, **shatranj'báz**, chess-player, and **phar'báz**, keeper of gambling den, **baṭer'báz**, one fond of quails, **rañḍibáz**, prostitutionist.

-cá in **gálicá**, rug, **deg'cá**, kettle, **sandúkcá**, box.

-dán in **kalam'dán**, pen-box, **sbamádán**, candle-holder, and **siṅgár'dán**, toilet box, **pán'dán**, betel box, **phul'dán**, flower-vase, **nás'dán**, snuff-box.

-dání (Indianized) in **bálúdání**, sand-pot, **goñd'dání**, gloy-bottle, **mús'dání**, mouse-trap, **macchar'dání**, mosquito-net.

-dár in **zamin'dár**, landlord, **ziledár**, district officer, and **cañkídár**, watchman, **nátedár**, relative, **paṭṭídár**, leaseholder, **jorídár**, partner.

-gar in **smdágar**, merchant, **kalaigar**, gilder, **kárigar**, artisan.

-gár in **khid'mat'gár**, servant, **gnnáb'gár**, sinner, **roz'gár** (cf. this -gár with Skt. kárya), employment.

-gír in **rah'gír**, traveller, and **ráj'gír**, mason.

-giri (also -giri) in **guñḍágiri**, villainy, **barhaigiri**, carpentry, and **sipáh'giri**, soldiery.

-kár in **kásh'tkár**, tiller, **saláh'kár**, adviser, and **ján'kár**, specialist.

-sáz in **zín'sáz**, harness-maker, **baháñesáz**, excuse-monger, and **gharísáz**, watchmaker.

3.B.2.3. -báz and -dár above also form adjectives as **dhokhebáz**, cheat, **cál'báz**, sly, **nashebáz**, drunkard, **tiṭi'báz**, peevish; **camak'dár**, shining, **ruídár**, of cotton, **phal'dár**, laden with fruit, **samajh'**

dár, intelligent. Other suffixes are—

-áná in **janáná**, female, **mardáná**, male, **rozáná**, daily, **sáláná**, yearly.

-ín in **nam'kín**, saltish, **rañgín**, coloured, **sañgín**, grave, **shaukín**, fond.

-var, in **jan'var**, animal, **nám'var**, named, **takat'var**, strong-

-vár in **sil'silevár**, serial, **tárikh'vár**, datewise, **mahínevár**, monthly.

3.B.3. As a matter of fact -báz, -dár and -gír above and many other enclitics are live verbs in Persian. In Hindi, they are fragmentary words which when combined with nouns, form what should be rightly called compounds. Most of them are only sporadic and fixed with particular Persian words. Examples—

-andáz (thrower) in **tirañdáz**, archer, **gołañdáz**, bomber; -ávez (inclining) in **dastávez**, document; -khor (eater) in **haram'khor**, one who accepts illegal gratification, **sud'khor**, usurer, **muft'khor**, one who takes gratis, and **ghús-khor**, one taking bribes; -bar'dár, (carrier) in **hukum'bar'dár**, courier, and **kuñjibar'dár**, key-holder, **jhañḍá-bar'dár**, flag-bearer; -bañd, in **nál'bañd**, farrier, **bistar'bañd**, bed-straps, and **hathiyár'bañd**, armoured, **laṭh'bañd**, staff-holder; -posh in **mez'posh**, table-cloth, **sar'posh**, lid, and **palañg'posh**, bedspread, **pañkháposh**, fan-cover; -kash in **tár'kash**, wire-maker, **dhuañ'kash**, chimney; -rasán in **ciṭṭhírasán**, postman; etc., etc.

3.B.4.1. Hybridization by formatives is an important phenomenon to be noted in various forms illustrated above. Sometimes, Persian words also take 1A prefixes, suffixes and fragmentary words and make interesting hybrids. Examples—

-tidará, a room having three doors, **timáhi**, quarterly; **cañ-tará**, road-crossing, **cañhaddí**, the spot where four boundaries meet; **kuráh**, evil path; **joshílá**, zealous, **sharmílá**, shy, **pájípaná**, wickedness, **bázárú**, commonplace; **halwái**, misroitous; **vidái**, farewell; **turk'tá**, a Turk; **fatúriyá**, mischievous; **sarík'tá**, communality; **jeb'kaṭ**, pick-pocket; **gírah'kaṭ**, robber, **dum'kaṭá**, tailless; **ták'ri**, a small door; **sandúk'ci** a small box; **dil'calá**, fickle; **safácat**, clean, etc.

This kind of 'cross-breeding' shows that the blending of the

languages was so complete that people, in course of time, forgot to distinguish between foreign and native elements.

3.B.2.4. Indo-Persian hybrids exist in several compounds.

Examples—

Akal-dārh , wisdom-tooth	bāzār-bhāv , market-rate
cor-mahal , secret-house	cor-dar'vāzā , secret gate
jeb-gharī , pocket-watch	miyān miṭhū , one who flatters himself
mom'batti , candle-stick	
munh'zor , uncontrollable	rāj'mahal , royal palace
raṅg'mahal , fashion-house	etc.

3.B.2.5. Below are given some mixed emphatics used for clearness and intensity—

aman cān, peace and order	byāh shādī , marriage and other occasions
ghan daulat , money and property	dharam īmān , faith and creed
dīn dharam, faith and creed	galī kūcā , street and lane
guru pīr , teacher and master	hāl cāl, welfare
hāt bāzār , mart and market	khat patar, letter, etc.
khel tamāshā , fun and fair	kālā syāh , jet black
kuṭumb kabilā , kith and kin	lāj sharam , shame and modesty
magan mast , very introvert	
pilā zard , very pale	pyār mahabhat , love and affection
rām rahīm , Ram and Rahim	
rīt rivāj , rites and ceremonies	sāf suth'rá, very clean
sevā bañd'gī , service and worship.	

3. C. GRAMMATICAL

Ordinarily, we should not expect to have received any grammatical forms from Persian as the structure of Hindi had already been complete by the time Persian influences came to tell on the language. But there are certain striking peculiarities of Hindi distinct from OIA and MIA which oblige us to ponder seriously over the possibilities of non-Indo-Aryan influences.

3.C.1. The phenomena discussed under Section 3.B. above are, in a way, morphological, and they may be reconsidered as instances

of grammatical derivatives. It has to be reminded here that nouns ending in -ī or -āī (3.A.17.1.) are formed in Hindi on the model of Persian 'shudānī', fate, < shudan, to be, and ruswāī, disgrace, < ruswā, disgraceful. Persian had re-formed a lot of nouns in this way from Arabic. The process was carried on in the Indian vernaculars with greater ease and success. Dr. S. K. Chatterji* derives these two terminations from OIA -āpikā, which, it may be remarked, is used neither in this sense nor in this way. It is very evidently a Persian loan. Examples—

- (a) From adjectives—
 miṭhāī, sweetmeat, < miṭhā acchāī, goodness, < acchā
 barāī, greatness, < barā golī, pill, < gol, round
- (b) From verbs—
 honī, fate, < honā, to be bhar'nī, result, < bhar'nā
 mārī, plague, < mār'nā kar'nī, deed, < kar'nā
 dhulāī, act or charge of washing, < dhonā.
 silāī, act or charge of sewing, < sinā.

3.C.2. The same termination -ī has been extended to form abstract nouns from nouns of agency. This is a specifically NIA way of noun-formation actually derived from Persian. Examples—

- afsarī, officership, < afsar, officer.
 ḍāktarī, medical practice, < ḍāktar, doctor.
 cīnī, a Chinese, < cīn, China.
 jāpānī, a Japanese, < jāpān, Japan.
 vakīlī, law practice, < vakīl, lawyer.

3.C.3. The formation of adjectives with -ī termination from nouns, as in deśī, native, pyāzī, onionlike, kitābī, bookish, may or may not be a Persian effect, as the suffix -īya as in deshīya, native, patriya, leafy, etc. already existed in Sanskrit and this -ī has come down directly from the latter.

3.C.4. In Sanskrit, Prakrit and Apabhramsa, the adjective agreed in gender and number with the noun qualified by it. In Arabic the adjective agrees in gender as in mard-i-jamīl, handsome man, but zan-i-jamīlah, handsome woman. In Persian, it remains unchanged with the changing number, as in zan-i-pīr, old woman,

*O.D.B.L., §402.

and also *zanán-i-pir*, old women.

The position in Hindi is fairly complex on account of varied influences, Sanskrit, Arabic and Persian. The adjectives ending in -á only change in form in the oblique case, as (direct) *acchá laṛ'ká*, good boy, (oblique) *acche laṛ'ke* (ko, se, ká, meñ, etc.) but *sundar laṛ'ká*, beautiful boy, and also *sundar laṛ'ke* (ko, se, etc.) This is not entirely in conformity with Sanskrit tradition. The -á ending adjectives change to -í in feminine form, *acchá laṛ'ká*, good boy, *acchí laṛ'kí*, good girl, but *sundar laṛ'ká*, beautiful boy, and also *sundar laṛ'kí*, good girl. In the latter form, the possibility of Persian influence is to be noted. The -á ending adjectives change in number with masculine nouns, but not with feminine nouns, as *acchá laṛ'ká*, good boy, *acche laṛ'ke*, good boys; *acchí laṛ'kí*, good girl, *acchí laṛ'kiyáñ*, good girls. In the last case, again, there is striking similarity with Persian usage. In the case of adjectives not ending in -á, there is no change with gender, number and case. This, of course, may be entirely due to Persian effect.

3.C.5. There were three genders in Sanskrit. When Prakrit eliminated the neuter gender, it, as a rule, transformed all nouns in that gender into masculine. In Hindi, the grammatical gender of inanimate objects is said to be fairly complicated. Generally, the Sanskrit and Prakrit gender has remained in tact. The complication has arisen because some words have a gender different from the traditional one.

pustak, book, *váyu*, air, *mṛtyu*, death, *vastu*, thing, *áyu*, age, *átmá*, soul, *vinay*, request, *viṣ*, poison, *ghás*, grass, *nák*, nose, *camak*, lustre, *khád*, manure, *jalan*, burning sensation, are feminine in Hindi but masculine in Prakrit. This has been so on account of the influence of the corresponding *kitáb*, *havá*, *mānt*, *cíz*, *umr*, *ruh*, *namáz*, *zahar*, etc. which were feminine in Arabic.

3.C.6. The formation of the determinative compound in reverse order is a peculiar feature of Persian. Hindi also formed certain compounds by omitting the linking -i (called *ya'e kasrī*) as *sháh álam*, the lord of the world, < Per. *sháh-i-álam*, *súbá dillí*, the province of Delhi, < Per. *subah-i-dillí*. But this tendency has grown more in Urdu than in Hindi. Such constructions as *adhyakṣa hindí vibhág*, *sampádak pratáp*, *maháráj darbhāṅgá*, *pradhánácárya dayánand vidyálay*, etc. are in imitation of English style, as in

Principal, Dayanand College; or Superintendent, Finance Department.

3.C.7. Although there are instances of analytical tendency at the Prakrit stage and even earlier, we should consider the entirely analytical character of Persian and also the fact that the more intimate the relation of a language with Persian (as of Lahndi, Panjabi, Hindi, Eastern Hindi or Bengali), the more analytic it is in comparison with other NIA languages. Panjabi is more analytic than Hindi, and Hindi more than Gujrati, Marathi or even Bengali. May be that Persian morphology accelerated this tendency or that Persian usage was adapted freely. Compare—

Per. dar, H. meñ, in	Per. bar, H. par, on
Per. az, H. se, from	Per. bá, H. ke sáth, with
Per. rá, H. ko, to	Per. rá*, H. ká, of

3.C.8. Sanskrit idiom did not encourage the use of 'karoti' and 'bhavati' to form verbs. 'ájñápayati' is more idiomatic and correct than 'ájñám karoti'. Similarly 'ichhati' is better Sanskrit than 'icchám karoti'. The formation of Hindi verbs from nouns and adjectives by the addition of *kar'ná*, *honá*, *paṛ'ná*, *lená*, *dená*, *áná*, *jána*, etc. is based on typically Persian models. Compare—

Sanskrit	Persian	Hindi
anugam	pāraví kardan	píchá kar'ná, to follow.
vishram	árám giriftan	árám páná, to take rest
síd	tañg ámdan	tañg áná, to be fed up
tuṣ	khush shudan	prasanna honá, to be pleased.

For more examples vide Section 3.E.

3. D. PHONETIC

3.D.1. The phonetic system of Persian favourably agreed with that of Indo-Aryan, except that [f] and [z] of Persian were not available in the latter. These two consonantal sounds were reduced to [ph] and [j] respectively in old Hindi, although in quite recent years literate classes in urban areas have adopted the Persian sounds for the sake of pedantry and fashion. Urdu has ascribed greater

*Compare also the genitive suffix -rá in Rajasthani and Bengali.

importance to Persianization of pronunciation than Hindi. In the dialects of the Hindi areas particularly and in Hindi literature generally, these sounds occur in their Hindi form. Writers and speakers who have known Urdu, have insisted on accuracy of pronunciation, and consequently dotted letters **ज़** and **झ** have also been devised and optionally used by them. The use, however, is not established even by to-day. Examples—

nazar, najar , sight	zor, jor , force
fál'tú, phál'tú , extra	sáf, sáph , clean.

3.D.2. 'j' is another Persian sound alien to Indo-Aryan. It was pronounced like [z] in azure or [s] in treasure. The number of words containing this consonant is not large. Hindi has not, as a rule, borrowed such words, because it could neither adopt the sound nor adapt it to its own system.

3.D.3. The guttural velar spirant [kh] **خ** and its voiced [g] **غ** have existed in Persian as well as Arabic, although the latter is a much later adoption in Persian. The case of these consonants is the same as that of [f] and [z] discussed above (3.D.1.) They are represented by **ख** and **ग** and used for accuracy mainly by a few hypersensitive persons. Most of the writers and speakers use them in their Hindiized form. Examples—

khatma , finished	rukḥ , direction
khat , letter	gaban , embezzlement
garīb , poor	dág , blot.

3.D.4. [y], [v] and [sh] were not new to Indo-Aryan, but even at the Prakrit stage they had been changed into [j], [b] and [s] respectively. Under Persian influence they were revived though not quite completely, especially never so in Hindi dialects which have proved too conservative and unadaptive. Standard Hindi and western dialects have taken up Persian pronunciation. Compare—

yár , friend, but dialectical íár .
vakíl , lawyer, but dialectical okíl .
sháh , rich man, but dialectical sáh'jí .

3.D.5. Arabic had many more consonants peculiar to itself. But it has been pointed out by Azad in his *Sukḥundan-i-Paras* that most

of the Arabic sounds had already been assimilated in Persian pronunciation, though not in spelling. Hindi has continued the Persian tradition to its logical and scientific conclusion, and consequently **ث** and **س** are reduced to [s], **ع** to [a], **ح** to [h], **ط** to [t], and **ذ** and **ظ** to [z] or, more generally, to [j].

Arabic [q], though represented by a dot in Nagari alphabet as **ق**, is never pronounced even by the most cautious Hindi speaker in its original form.

Note—The change of Persian -ah to -á in Hindi as in **shishá**, **sáyá**, **haftá**, etc.; or the optional introduction of *svrabhakti* in Arabo-Persian conjunct consonants as in **akl** or **akal**, intellect, **kadr** or **kadar**, regard, **umr** or **umar**, age; or the change of [khw] into [kh] as in **khálish**, desire, **dar'khást**, application, etc. is an instance of Hindi influence on Persian loan-words.

3. E. IDIOMS

3.E.1. A study of classical literature shows that idioms in Sanskrit were rare. Sanskritists believed in saying things direct and in plain, unequivocal words. Every word, in general, and every verb, in particular, had a definite sense. Prakrits do not carry the tendency any further. But in Hindi idioms a large number of verbs, nouns and adjectives are employed figuratively in various senses. The symbolic use of words is an important feature in the formation of phrasal idioms which is a typically Persian characteristic. Secondly, the fact that the majority of our idioms contain Persian words shows unquestionably the influence of that language. Thirdly, as we shall see in the following pages, many Hindi idioms are nothing but translations from Persian. Idiomatic usage is one of the elements which have made Persian such a sweet and flowery language. This usage was thoroughly adopted by the cultured and educated classes in India who wanted to say things beautifully, pointedly and pithily. Once the practice of expressing ideas in idioms had started, it was easily extended. And that accounts for the sudden rise and rapid growth of idiomatic usage in NIA.

Quite a good number of Hindi idioms contain Persian words which, if replaced by Indo-Aryan equivalents, would make funny usage. For example, in **akl** **báí** **ki** **bháñs**, wisdom is mightier than

strength, **akl** ká andhá, perfectly stupid, **akl** dāṛnā, to think deeply, the Persian word **akl** cannot be replaced by IA buddhi or mati. **par'dā** rakh'nā, to conceal, **par'dā** uṭhānā, to disclose a secret, cannot be rendered into āvaran rakh'na and āvaran uṭhānā.

3.E.2. The following Persian words occur in several hundred idioms in Hindi—

ād'mi , man	āfat , calamity	akl , brain
ās'mān , sky	āstin , sleeve	āvāz , voice
bagal , armpit	cādar , sheet	cirāg , lamp
dam , life	dimāg , brain	dil , heart
gul , flower	gar'dan , neck	garam , hot
gussā , anger	ijjat , honour	imān , faith
jān , life	kadam , step	kalai , tinning
kalam , pen	kamar , waist	khavar , news
kham , bend	khāk , dust	khūn , blood
khayāl , idea	kissā , story	kānci , scissors
magaz , brain	mazā , relish	mām'lā , matter
māl , property	māuj , wave, joy	nashā , intoxication
nazar , sight	nishān , mark	niyat , intention
pah'lū , side	palak , eyelash	pañjā , paw
pec , coil	pesbāb , urine	rag , vein
rāh , way	salām , salutation	sharm , shame
shikār , game	takhtā , plank	tal'vār , sword
taṅg , narrow	tāzā , fresh	tūfān , storm
tevar , looks	vakt , time	zabān , tongue
zakhām , wound	zamin , ground	zamānā , times
zahar , poison.		

For examples see the *Hindi Shabda Sagar* or the *Bhasha Shabda Kosh*.

3.E.3. Idioms in which the verb implies a metaphorical sense are now in abundance in Hindi. For example, **kāt'nā** to cut, in *din kāt'nā* means to pass (the day), in *kāld kāt'nā* to complete the term (of imprisonment), and in *begār kāt'nā*, to work (under pressure). This tendency is popular in Persian. The following idioms may be compared—

Per. āmdan, to come, sar āmdan, H. sir ānā, to bear.
 Per. raftan, to go, sar raftan, H. sir jānā, to lose life.
 Per. khwurdan, to eat, qasm khwurdan, H. sāṅgāndh khānā, to swear.

Per. dādan, to give, nām dādan, H. nām denā, to name;
 rū dādan, H. muṭh denā, to face.
 Per. shudan, to be, bād shudan, H. havā honā, to flee.
 Per. kardan, to do, ārzū kardan, H. icchā kar'nā, to wish,
 nazr kar'nā, to see.
 Per. dāshtan, to place, gosh dāshtan, H. kán dhar'nā, to listen.
 Per. giriftan, to take, harf giriftan, H. bāt pakar'nā, to check.
 Per. bastan, to tie, shart bastan, H. shart bāndh'nā, to bet.
 Per. kushādan, to open, rāz kushādan, H. bhed khol'nā, to
 zubān kushādan, H. zabān khol'nā, to speak. [disclose.
 Per. nihādan, to put, nām nihādan, H. nām rakh'nā, to name.
 Per. barāwardan, to bring out, az post b., H. pol nikāl'nā, to
 etc., etc. [divulge.

3.E.4. The following idioms contain names of parts of human body used symbolically—

angusht badandān, dāntōn tale uṅ'li dabānā, to be astonished.
 " " gazidan, dāntōn se uṅ'li kāt'nā, to be amazed.
 " nihādan, uṅ'li uṭhānā, to blame.
 andām andām kardan, aṅg aṅg kar'nā, dismember.
 āwāz kashidan, āwāz kas'nā, shout.
 bagal raftan, ek bagal jānā, to get aside.
 bagal zadan, bag'li mār'nā, to boast.
 cashm andākhātān, ānkh nīce kar'nā, to feel shame.
 abru baham kashidan, bhānheñ tāt'nā, to get angry.
 cashm andāzā shudan, ānkh se gir'nā, to be disregarded.
 cashm barāh dāshtan, ānkhēñ rāh par lagānā, to expect.
 cashm bar sar, sir ānkhōñ par, respectfully.
 cashm bar zamin afgandan, ānkh ūpar na uṭhānā, to blush.
 cashm dāshtan, ānkh rakh'nā, to watch.
 cashm do cār shudan, ānkhēñ do-cār honā, to meet.
 (ham) cashmī kardan, ānkh milānā, to vie with.
 cashm lahu ālūd, ānkhōñ meñ lahu utar'nā, to be angry.
 cashm namūdan, ānkh dikhānā, to rebuke.
 cashm posbī namūdan, ānkh curānā, to wink at.
 cashm rasīdan, nazar lag'nā, to be affected by evil eye.
 cashm(ak) zadan, ānkh mār'nā, to wink.
 dam dādan, dam denā, to deceive, to discourage.
 dam giriftan, dam ghuṭ'nā, to be suffocated.
 dam kasbīdan, dam nikāl'nā, to take respite.

dam khwurdan, **dam** kháná, to rest, to be cheated.
 dam zadan, **dam** már'ná, to boast.
 dandán firo guzashtan, dánt nikál'ná, to strive, jeer.
 dandán kardan, dánt banáná, to forbid.
 dandán namúdan, dánt dikháná, to laugh, ridicule.
 dandán nihádan, dánt rakh'ná, to covet.
 dandán tez kardan, dánt **tez** kar'ná, to covet.
 dast afshádan, háth jhár'ná, to abandon.
 (ba)dast áwurdan, háth áná, to gain, procure.
 dast az ján shustan, **ján** se háth dhoná, to despair.
 dast bar dast nishastan, háth par háth dhare báith'ná, to sit idle.

dast bar dil nihádan, **dil** par háth rakh'ná, to have courage.
 dast dádan, háth dená, to assist.
 dast dáshtan, háth rakh'ná, to encourage.
 dast gazídan, háth mal'ná, to regret.
 dast kashídan, háth khínc'ná, to withdraw.
 dast-o-pá zadan, háth pāir már'ná, to strive.
 dast pácah shudan, háthápái honá, to quarrel.
 dast pesh dáshtan, háth pasár'ná, to beg.
 dast uftádan, háth lag'ná, to acquire.
 dast yáftan, háth lag'ná, to possess.
 (bar) dil bár nihádan, **dil** par bojh (patthar) rakh'ná, to carry grief.
dil bhári honá, to be afflicted.

dil dádan, **dil** dená, to hearten, to fall in love.
 dar dil giriftan, **dil** meñ rakh'ná, to remember.
 dil khún shudan, **dil** ká **khún** honá, to be disappointed.
 dil namúdan, **dil** dikháná, to show courage.
 dil sáid shudan, **dil shikár** honá, to fall in love.
 dil ták kardan, **dil** uṭhá lená, to take off affections.
 gám nihádan, pañv rakh'ná, to step in.
 gardan kashí kardan, **gar'dan** uṭháná, to rebel.
 gardan kháridan, galá pháṛ'ná, to shout.
 gardan zadan, galá káṭ'ná, to decapitate.
 gosh bardáshtan, kán khaṛe kar'ná, to expect longingly.
 gosh dáshtan, kán dhar'ná, to listen.
 az ján guzashtan, **ján** se guzar jáná, to sacrifice life.
 ján dádan, **ján** dená, to lose life.
 ján khurd firokhtan, **ján** bec'ná, to sacrifice.
 kalám fatah kardan, muñh khol'ná, to begin a speech.

kalám qata' kardan, bát káṭ'ná, to interrupt speech.
 kamar bastan, **kamar** bándh'ná, to get ready.
 kamar kushádan, **kamar** khol'ná, to abandon.
 khún kardan, **khún** kar'ná, to kill.
 khún shudan, **khún** honá, to be killed.
 nákhun ba-dandán, nákhún cabáná, to think deeply.
 (bar) pá khwástan, pañv par khaṛe honá, to support oneself.
 pá buland kardan, pañv ukhaṛ'ná, to run away.
 pá'e dar ráh nihádan, **ráh** par pañv rakh'ná, to proceed.
 pá'e giriftan, pañv dhar'ná, to walk.
 pá'e pecídan, pañv phir'ná, to run back.
 pá pas áwurdan, pañv haṭá lená, to retire.
 zer pá'e giriftan, pañv tale rañúd'ná, to crush.
 pahalú nihádan, kar'vaṭ lená, to rest.
 pahalú tahí kardan, **pah'lú** curáná, to shirk.
 pahalú zadan, kandhá lagáná, to associate.
 az post barámdan, pol nikál'ná, to reveal the secret.
 post báz kardan, pol khol'ná, to disclose secret.
 pusht dádan, píṭh dená, to flee.
 pusht namúdan, píṭh dikháná, to retreat.
 pusht pá kháridan, píṭh ṭhonk'ná, to encourage.
 pusht pá zadan, píṭh par pañv rakh'ná, to take to one's heels.
 qadam afshurdan, pañv jamáná, to settle.
 qadam ranjah farmúdan, caraṇ chúná, to set foot.
 rish dar dast kase dádan, ap'ní dáṛhí kisi ke háth dená, to entrust one's affairs to others.
 rú'e báz gonah dáshtan, muñh pher'ná, to deviate.
 rú'e dádan, muñh dená, to countenance.
 rú'e dáshtan, muñh rakh'ná, to regard.
 rú'e dídan, muñh ták'ná, to expect favour.
 rú'e kashídan, muñh caṛháná, to hate.
 (ba)rú'e yak digar báirún ámdan, muñh lagáná, to fight.
 rú siyáhi, muñh kálá kar'ná, to disgrace.
 sar afgandan, sir níca kar'ná, to obey.
 sar ámdan, sir áná, to wax strong.
 sar az pá na shinákhtan, sir pāir na ján'ná, to know nothing.
 sar bar kardan, sir uṭháná, to rebel.
 sar bar khatt, sir jhukáná, to be obedient.
 sar buland kardan, sir úncá kar'ná, to be proud.
 sar burdan, sir utár'ná, uráná, to behead.

sar dādan, sir dená, to lose life.
 sar firo áwurdan, sir jhuká lená, to submit.
 sar juft kardan, sir jo'rá, to whisper.
 sar kharidan, sir **kharid'ná**, lená, to behead.
 sar kháridan, sir khuj'láná, to meditate.
 sar khwud giriftan, ap'ne sir lená, to take responsibility.
 (ba)sar-o-cashm, sir ánkhoñ par, with all respect.
 sar pas kashidan, sir ha'áná, to recede.
 sar pá zadan, sir pāir mār'ná, to struggle.
 sar pecidan, sir phir'ná, to lose brains.
 sar pesh kardan, sir áge kar'ná, to abandon oneself.
 sar shudan, sir honá, to happen.
 sar tá pá, sir se pāir tak, from top to toe.
 sar zadan, sir mār'ná, to enter suddenly.
 shikam kháridan, pe' khuj'láná, to pretend.
 ba(shikam) raftan, pe' ke bal cal'ná, to crawl.
 sinah kardan, cháti ubhár'ná, to boast.
 sinah kushádan, cháti khul'ná, to put forth strength.
 zubán áwurdan, **zabán** par láná, to tell.
 zubán buridan, **zabán** kát'ná, to silence, bribe.
 zubán dādan, **zabán** (vacan) dená, to promise.
 zubán giriftan, bát paka'rá, to criticize.
 zubán kushádan, **zabán** khol'ná, to speak.

3.E.5. In the following idioms material things convey figurative meaning—

áb shudan, pání honá, to feel ashamed.
 áhan-i-sard koftan, tha'ndá lohá pí'ná, to make a useless effort.
 'anán subak kardan, bág dhilí kar'ná, to give free lance.
 'anán táftan, bág mo'rá, to change direction.
 ádash dādan, ág lagáná, to set fire, to provoke.
 ádash nishádan, lagí bujháná, to appease anger.
 áz jámah báirín ámdan, **jámá** se báhar honá, to be overjoyed.
 az pardah báirín shudan, **par'de** se báhar honá, to show oneself.
 az post bar ámdan, (bál kí) khál utár'ná, to debase.
 az reg rogan kashidan, bálú se tel níkal'ná, to try in vain.
 bád kardan, **havá** kar'ná, to fan.
 bád shudan, **havá** honá, to disappear.
 bág bág, **bág bág** honá, to be overjoyed.

bár bar dil nihádan, dil bhá'í honá, to be afflicted.
 bár giriftan, bojh u'haná, to conceive.
 bár pazirāftan, pá'nv bhá'í honá, to be pregnant.
 dáman ba-dandán giriftan, dántoñ meñ kap'rá dāl'ná, to
 dáman dar kashidan, dáman khiñc lená, to avoid. [submit.
 dáman dar rekhtan, pag'í uchál'ná, to disgrace.
 gard áwurdan, khák u'rá, to wander aimlessly.
 girah bar girah, gánth par gánth, one upon another problem.
 girah giriftan, gánth par'ná, to be firm, stunned.
 goshah giriftan, koná paka'rá, to retire.
 gul kardan, gul kar'ná, to extinguish.
 gul shudan, phul honá, to be cremated.
 jáhán dáshtan, jagat rakh'ná, to be formal.
 jámah qabá kardan, par'dá phá'rá, to disclose a secret.
 khák shudan, miñti honá, to die.
 khár nihádan, kán'te rakh'ná, to oppress.
 khár shudan, kán'tá ban'ná, to be despised.
 khisht zadan, patthar mār'ná, to give rude answer.
 kinárah giriftan, kinárá paka'rá, to retire.
 mār khwurdan, sánp nigal'ná, to suffer grief.
 mom kardan, mom kar'ná, to melt, to soften.
 namak'dán shikastan, namak'harám honá, to be ungrateful.
 qalam dar kashidan, kalam pher'ná, to obliterate.
 pardah afgandan, par'dá dāl'ná, to hush up.
 pardah burdan, par'dá u'haná, to ravish.
 ráh dādan, rástá dená, ráh cho'rá, to give way.
 ráh didan, ráh dekh'ná, to expect.
 ráh giriftan, rástá paka'rá, ráh lená, to proceed.
 ráh qata' kardan, ráh kát'ná, to travel.
 ráh uftādan, ráh par'ná, to proceed.
 rañg áwurdan, rañg láná, to become fruitful.
 'uqdañ kushái, gánth khol'ná, to solve a problem.

3.E.6. The idioms below formed from abstract nouns are, in general, full idioms, the sense of the whole being used figuratively.

aql raftagí, akl játi rah'ná, to lose reason.
 árám giriftan, árám páná, to be calm.
 az kár raftah, kám ká na rah'ná, to become useless.
 ba-kár ámdan, kám meñ áná, to be used.
 ba-kár áwurdan, kám meñ láná, to use.

bar'karár shudan, pakká honá, to take heart.
 bismillah kardan, shriganesh kar'ná, to start.
 dard giriftan, dard pa'ná, to ache.
 dosti dáshtan, dosti rakh'ná, to make friends.
 fareb dādan, dhokhá dená, to cheat.
 fareb khwurdan, dhokhá kháná, to be deceived.
 gol zadan, makkar mār'ná, to play tricks.
 hazam kardan, khá jáná, to embezzle.
 khabar giriftan, khabar lag'ná, to know.
 kúc kardan, kúc kar jáná, to die.
 larzah giriftan, kap'kapi lag'ná, to shiver.
 qarár giriftan, cān páná, to take rest.
 qarár kardan, pakká kar'ná, to confirm.
 qata' ilāqah kardan, sambandh (nátá) tor'ná, to cut off
 qata' musáfirat kardan, safar kát'ná, to travel. [connections.
 rashk khwurdan, rashk kháná, to envy.
 safar-i-wápasin, váp'si safar, death.
 ta'ruz kardan, sám'ná karná, to face, oppose.

3.E.7. Here are some examples of adjectives used idiomatically and literally translated into Hindi from Persian. It has to be noted, as in the above cases, that the signification of these idioms in Hindi is not different from that of Persian equivalents.

bih shudan, acchá honá, to be healed.
 buland dīdan, uñcá dekh'ná, to aim high.
 do cár kar'dan, do cár kar'ná, to meet.
 do cár zadan, do cár lagáná, to beat.
 garm kardan, garm kar'ná, to excite.
 garm shudan, garm honá, to get excited.
 halál kardan, halál (jhaṭ'ká) kar'ná, to slay.
 kam shudan, kam honá, to fail, become deficient.
 khwush kardan, acchá kar'ná, to cure.
 kund namūdan, khaṭṭá kar'ná, to benumb.
 manzūr kardan, nazar kar'ná, to see.
 narm kardan, naram kar'ná, to soothe, to soften.
 pák shudan, sáf honá, to become obliterated.
 sakht-o-narm namūdan, sakht sust kah'ná, to say harsh things.
 taṅg áwurdan, taṅg áná, to be annoyed.
 taṅg kardan, taṅg kar'ná, to reduce to difficulties.
 zer-o-zabar kardan, nice upar kar'ná, to disturb.

4. Influence on Literature

A. DICTION

4.A.1. The history of Hindi literature during the three centuries preceding Kabir (1398-1518 A.D.) is obscure and mostly conjectural. There is no work which can be definitely called a production of the Hindi areas.* The bardic literature of Rajasthan is said to date from the time of Prthvi Raj Chauhan of Delhi. Chand, the writer of '*Prithviraj Rasau*' is stated to have been a friend, minister and a general of Prthvi Raj. But the extant work, it has been shown by researches, does not seem to belong to the 12th or 13th century. Internal and external evidences place it in the 16th or even 17th century. It contains quite a large number of Persian words some of which have never been used in any other Hindi work. A list of about 500 foreign words is given in Appendix H†. It cannot be easily understood how such words could form the vocabulary of a person who is said to have belonged to the camp inimical to Mohammad Ghori and who had not come into contact with Persian speakers.

4.A.2. There are certain other poets who are mentioned as prominent figures in the early history of Hindi literature but the authenticity of their works is equally dubious and controvertible. The author of the *Khuman Rasau* is still unknown, although the work

*During the several centuries preceding Babar's invasion, most of our literary writers including Vidyapati and Qutban whose works have come down to us in their authentic form arose either in Rajasthan or in Bihar.

†Dr. Ram Kumar Varma thinks that Persian in the '*Prithviraj Rasau*' is ten percent of the poet's vocabulary. Vide his *Hindi Sahitya ka Alocanatmak itihās*, Allahabad, pp. 240-242. His statement, however, is speculative and untenable. The exact calculations bring the percentage to two only.

has been attributed to the 10th century A.D. It contains profuse interpolations and is considered to have attained its present form towards the end of the 16th century, as it mentions the deeds of Maharana Pratap, too. Gorakh Nath is said to have lived in the 11th century but the extant *banis* are certainly not all his, nor does the language show signs of antiquity. It is claimed that Narapati Nalha, the writer of the *Bisal Dev Rasau* was a court-poet of the hero of his ballad, i.e. in the 12th century, but recent researches now place the work in the 16th century. Jagnak's *Alha khand* may also have been originally written in the 12th century, but it has passed on to bardic families by word of mouth and undergone so many changes that it has, like other works of the times, lost its literary or linguistic worth. Such has also been the fate of the *Lorak aur Canda*, a love-epic of Daud who flourished in the time of Feroze Shah Tughlak.

4.A.3. Amir Khusro's date (1255-1324 A.D.) is rather authoritatively known. He lived to see eleven kings on the throne of Delhi and was a courtier of seven of them whose accounts he has given in beautiful Persian *masnavis*. He is known to have left a good number of Hindi writings but a major part of them is now extinct. That which remains is full of interspersions, and very little is of any really literary value, although its historical importance cannot be questioned.

4.A.4. Extracts from the poetry of several saint-poets have been given in the *Guru Granth*, but much reliance cannot be placed on these either, because the compiler of this work liberally changed their diction in order to bring it to the level of his western readers and Sikh followers.

4.A.5. It is, however, a remarkable fact that although the works mentioned above have been affected by later times and their originality tampered with and injured, they contain very few Persian vocables or literary traits. For instance, from the *Bisal Dev Rasau*, we have been able to sift hardly a dozen words including *band'ri* (*bándi*, 115), slave-girl, *cádar* (109), sheet, *kulah* (11), helmet, *mañjil* (15), stage, *nejá* (13), spear, *nisán* (120), banner, *tarkas* (93), quiver, *tejiy* (*tázi*, 21)*, Arabian horse, almost all of which

*The figures in brackets refer to the numbered metres in the *Bisal Dev Rasau*, Prayag, 1953, edited by Gupta and Nahata.

have come from military life of the foreigners from whom such words must have been easily learnt by Indian prisoners of war, soldiers, politicians and men of letters.

4.A.6. About 99.9 percent vocabularies of the early poets of Braj Bhasha* outside Rajasthan during the pre-Mughal period are Hindi. On a close search into the poetry of about a dozen authentic poets, we could obtain only such words as *fur'mán* (command), *gil'me* (carpets), *hāirání* (surprise), *jahar* (poison), *kágar* (paper), *khán* (courtiers), *las'kar* (army), *mahammad* (Mohammad), *maradd* (men), *nisán* (banner), *rakam* (amount), *sahar* (town), *top* (gun), *turak* (Turk), etc. These, too, must have naturally and unavoidably found their way into the language of Indian writers, especially in the north-western provinces.

These observations fully corroborate our remarks made earlier in Sections 1.3 and 1.7

4.A.7. The largest number of Persian words in this period are available in Amir Khusro's poetry. The reasons for this are not far to seek. Khusro was essentially a Persian poet. He wrote in Persian about a hundred works running into several thousand pages. In his Hindi writings, which are very few, indeed, he has generally attempted only to interpret the Indian language to his foreign colleagues in India. The very style of his '*Khaliq Bari*' shows that the motive was to produce an easy aid to learning Hindi through Persian. In some, especially his *pahelis* (riddles) and *do-sakhunas* (homonymous sayings), he has exhibited certain linguistic pranks rather than any literary excellences. *Vide* Appendix J. It has to be remembered that Khusro's Hindi poetry is neither representative nor literary. That Hindi had not yet accepted any foreign influences is confirmed by himself. He writes in his '*Masnavi Khizra-namah*' †: "If you ponder well, you will not find the Hindi words (language) inferior to the Pársi..... The Pársi is deficient in its vocabulary‡, and cannot be tasted without Arabic condiments; as the latter is

**Vide Sur purva Braj Bhasha aur uska Sahitya*, 1st edition, Varanasi, by Shiv Prasad Singh.

†The work edited by Rashid Ahmad has now been published by the Aligarh University.

‡We have rightly remarked earlier that Hindi had nothing to gain from Persian.

pure, and the former (*i.e.* Persian) mixed. You might say that one was the soul, the other the body. With the latter, nothing can enter into combination; but with the former, every kind of thing. It is not proper to place the cornelian of Yeman on a level with the pearl of Dari.

"The Hindi language is like Arabic, in as much as neither admits of combination..... Hindi is in no way deficient in any respect."*

4.A.8. From the time of Kabir (1398-1518 A.D.), historical data about Hindi literature become clear. Although the language of Kabir himself has been polluted by his eastern as well as western compilers, the works of Nanak (1412-1479 A.D.) and Dadu (1544-1603 A.D.) representing saint-poets, and Kutban (authorship 1501 A.D.), Manjhan (about 1525 A.D.), Jayasi (1493-1621 A.D.), Usman (authorship 1613 A.D.), all representing Sufi poets, and of Tulsi (1497-1627 A.D.), Sur (1483-1563 A.D.), Mirabai (1516-1546 A.D.), and Raskhan (1558-1628 A.D.) representing Vaisnavite School of Hindi poetry, have come down to us almost in tact.

As far as Persian vocabulary is concerned Kabir and Tulsi have used the largest number of foreign words. An exhaustive list of such words is given in Appendices E and G. In 228 poems and 243 couplets of Kabir, compiled by Guru Arjan Dev, the editor of the *Guru Granth* (1604 A.D.), out of more than 6000 dictionary-words employed, about 200 are Persian. That gives a percentage of three only. Of these 200 words, as many as 111 occur in five poems in which the subject is concerned with Muslims or with Sufi ideologies.† And it has not to be forgotten that Kabir was brought up in a Muslim family and he had a large number of disciples and admirers even amongst Muslims to whom he gave sermons in a particular style. It must be conceded that the ninety words that occur in other contexts of Kabir's poetry must have become popular by the end of the 15th century.

4.A.9. Tulsi has used about 22,000 words in his works, and of these about 250 are Arabo-Persian, *i.e.* hardly 1.1 percent of his total

*See H. M. Elliot: *History of India by its own Historians* Vol. III, (Appendix), London, 1871.

†For details refer to the author's article: "Kabir ki boli mein videshi shabda": *Proceedings and Transactions of the All India Oriental Conference* of 1951, Vol. II, Lucknow.

vocabulary. And Tulsi is considered to be the most liberal in the employment of foreign words. Some of these words, such as **baharī**, a bird of prey, **carag**, a bird of prey, **dir'mānī**, physician, **habūb**, bubble, **kaharī**, calamity, etc. appear to be far-fetched, but it is probable that, in those days, they were quite common and have since become obsolete. On the whole, Tulsi's vocabularies may be safely taken as representative of the 16th century.

4.A.10. Even Guru Nanak (1412-1479 A.D.) who had wider contacts with Muslims in India, Afghanistan and Arabia, used in his popular teachings a limited stock of Persian words, which occurred only profusely in the exceptional contexts referring to government officials or Sufi saints,* although he was well-versed in Persian and composed beautiful lyrics in that language, too. Among the followers of Dadu, only Sundar gives us a fairly rich glossary of Persian words.

4.A.11. One ought to expect richer Persian vocabularies in the writings of Muslim Sufi poets of Hindi. They were erudite scholars of Persian and lived and worked in an atmosphere which was highly Arabo-Persianized. Their basic philosophy had been written either in Arabic or in Persian. Yet, it is astounding to note that in the works of Qutban, Manjhan, Jayasi or even Nur Mohammad (authorship 1744 A.D. who, by the way, was most bigoted against Hinduism and Hindi†), the percentage of foreign words varies between 1 and 3 only. Some scholars have misrepresented the case by quoting such verses as

abūbakar siddīk sayāne pahile sidik dīn vāī āne
puni so umar khitāb suhāe bhā jag adal dīn jo āe.

In this context Jayasi has used Persian words rather copiously. But such references are especial, as the praise of a Muslim king or teacher warranted an atmosphere which could be conveyed only by the use of appropriate words. Throughout his "*Padmavat*", Jayasi, however, does not employ more than a hundred Arabo-Persian words (see Appendix F) some of which have been laboriously taken to complete lists of varieties of flowers, fruits, horses, instruments, ornaments, etc. which he has counted sheerly for poetic effect.

*Dr. S. M. Abdullah: *Adbiyat-i-Farsi men Hinduon ka hissa*, pp. 286-289.

†Ram Chandra Shukla: *Hindī Sahitya ka Itihas*, 1997 edition, p. 137.

4.A.12. Lesser still is the number of foreign words in the poetry of the followers of Krishna cult of Bhakti, including Surdas, Nandadas, Mira, Raskhan and others.

4.A.13. A study of the works of court-poets, beginning with the times of Akbar and practically ending at the death of Mohammad Shah Rangila reveals that the Hindu poets (Gang, Manohar, Keshav, Puhkar, Cintamani, Bihari, Matiram, Kalidas Trivedi, Nevaj, Dev, Bhushan, Das, Padmakar, Ghananand and Thakur) have used more Persian words than the Muslim poets (Alam, Ralim, Ali Muhib Khan, Raslin and others). The poets living at the courts of Hindu Rajas, especially in Rajasthan, have been more enamoured of such words than those who flourished at the Mughal Court and who had closer contacts with Persian poets. For instance, Bhushan who lived at the courts of Sivaji and Chatrasal has a wider Persian vocabulary than Bihari, Dev and even Padmakar. Persian in the language of poets who lived outside the courts and who had direct contacts with the common people is comparatively very limited.

4.A.14. We again warn our readers against forming false impressions on reading such passages as the following which the court-poets recited in praise of, or with the special purpose of amusing, their patrons. These, certainly, do not represent the linguistic position of the times.

gul'guli **gil'men** **galicá** hāi guñjan hāin
 cánd'ní hāi, **cik** hāi, **cirágan** kí málá hāi
 kahe padmákar tyon **gajak** **gijá** hāi saji
 sej hāi **suráhi** hāi surá hāi aur **pyálá** hāi
 sisir ke pálá ko na vyápat **kasálá** tinhen
 jin ke adhín et udit **masálá** hāi
 tán tuk tálá hāi, vinod ke **rasálá** hāi
 subálá hāi **dushálá** hāi, visálá citrasálá hāi.

In this *kabitta* of Padmakar, there are two Persian words in each of the first four lines and one each in the last four lines. Although such words must have moved out of the courts into the life of the common people by this time (1753-1843 A.D.), yet Hindi had by now fixed traditions of using Persian words rather sparingly in its literary style.

Or, take the following lines of Dev addressed to Akbar Ali Khan, the Nawab of Pihanipur—

jápāi **itráj** tá **ganím** sir gáj bag
 bārin pāi **báj** **sáid** bañs sirtáj hāi
sání sur-ráj jo pihānipur ráj karāi
 mahí mān **jaháj** **mahamádi** maháráj hāi.

It is, of course, not representative of Dev's diction, because it should be known that he has used not more than a hundred Persian words in the whole of his writings. Persian element in his poetry is very much less than in Bhushan or Bihari.

4.A.15. The following words have been picked up from the poets of Akbar's Darbar. Even though Gang, Rahim, Narhari, Brahma and Tansen also composed Persian poems, yet in their Hindi productions Persian words occur very occasionally.

Religious—**alláh**, God, **álam**, world, **didár**, sight, **haj'rat**, Mohammad, **hál**, trance, **karím**, the Merciful God, **par'vardigár**, the Saviour, **rahím** and **rah'mán**, the Kind God, **sáhah**, the Master.

Cultural—**aph'sos**, sorrow, **áram**, rest, **garíh**, poor, **garúr**, pride, **hamel**, necklace, **haram**, harem, **ijjat**, honour, **kágat**, paper, **kharac**, expenses, **masak**, a water bag, **muháarak**, congratulations, **mukám**, place, **najar**, sight, **saram**, shame, **súm**, miser, **táhi**, amulet.

Professional—**hajáj**, draper, **daph**, tabour, **raháh**, a musical instrument, **rang'rej**, dyer, **sah'nái**, pipe, **saráf**, banker.

Administrative—**araj**, petition, **handúk**, gun, **damámá**, war-drum, **dañká**, drum, **gast**, tour, **hukum**, order, **kam'nait**, bowman, **khavás**, retinue, **khitáh**, title, **kúc**, march, **mír**, peer, **muhím**, expedition, **nisán**, banner, **phar'mán**, command, **phánj**, army, **pyádá**, foot-soldier, **sáh**, king, **sar'dár**, chief, **savár**, cavalryman, **takhat**, throne, **tar'vár**, sword, **vajír**, minister.

Miscellaneous—**akal**, wisdom, **hekarár**, restless, **cugal**, backbite, **darár**, crack, **dar'dar**, house by house, **dar'myán**, midst, **dág**, blot, **dildár**, lover, **hajár**, thousand, **hálá**, account, **ijjat**, honour, **jahjír**, chain, **jarad**, yellow, **kahúl**, accept, **már**, beating, **mulak**, country, **musáfir**, traveller, **nihál**, happy, **raddi**, rotten, **rekhtá**, broken language.*

*Saryu Prasad Agrawal: *Akbari Darbar ke Hindí Kavi*, Lucknow, 1950.

4.A.16. On a close study of the incidence of foreign words in the Hindi literature of pre-British times, we find that they generally supplement the Hindi vocabularies and are used for new objects, new ideas or new institutions. Words synonymous with Hindi words are used often in three ways—(1) when addressing or mentioning Muslims as in some of the poems of Kabir, Nanak, Dadu and Sufi saints; (2) for purposes of rhyming, as for example, *gāj* and *rāj* might necessitate the use of *bāj*, *sāj* and *tāj*; and (3) when a particular figure of speech, especially pun, is desired to be effected as in Amir Khusro or in what is called 'Ritī Kāvya' of the 18th century. Secondly, it has to be observed that foreign words are invariably given Hindi pronunciation, Hindi spelling which conforms to the pronunciation, and Hindi grammatical terminations. Even the most scholarly writers do not make a show of their learning. Thirdly, a liberal enthusiasm for Persian vocabularies is always noticeable among them. Bhikhari Das says that the beauty of Braj Bhasha is enhanced by blending it with Sanskrit and Persian words of simple and popular nature. Yet, the number of Persian words is not at all very large. Glossaries of foreign words, if prepared on historical principles, would be very interesting and enlightening.

4.A.17. As already stated (pp. 15 and 19), the linguistic policy of the British government from 1837 to 1917 over-accelerated the growth of Urdu and, for the sake of that, Persian elements. It had its due effect on literary Hindi as well. It is a remarkable fact that there has been a marked difference in the diction of Braj Bhasha and Khariboli *vis-a-vis* Persian element even in the Hindi literature of the Mughal times. Braj Bhasha continued, and still persists in, using *tadbhava* and colloquial vocabularies, while Khariboli has always tended towards a very liberal use of foreign words. This fact is noticeable even in the variable styles of a single poet like Kabir or Rahim and, in recent times, Bharatendu Harishchandra or Devī Prasad 'Pūrṇa'. Accidentally, the period of Urdu ascendancy is also paralleled by the rise and growth of Khariboli literature in Hindi. As a consequence, we have a growing tendency towards the use of Persian words. But this should be considered as the influence of Urdu rather than of Persian.

4.A.18. The Persian element in Khariboli literature is very much wider than in Braj Bhasha literature, so much so that some

individual writers of modern times have used more Persian words than all the Braj Bhasha writers put together. Of these Devaki Nandan Khatri (1861-1913) Bal Krishna Bhatta (1844-1919 A.D.) and Prem Chand (1884-1936 A.D.) are most conspicuous. As a rule, poets have used less Persian words than playwrights, and playwrights much less than fiction-writers. In critical, scientific and philosophical literature, they are least in number. That accounts for the abundance of Persian element in Devaki Nandan Khatri and Prem Chand and comparative dearth in the works of Jai Shankar Prasad (1889-1937), Pant (born 1901 A.D.), Ramcandra Shukla (1884-1941) and Shyam Sundar Das (1875-1944). Exigencies of higher and national literature in Hindi have necessitated a wider use of Sanskrit vocabularies.

4.A.19. The period since 1937 A.D. has seen great vicissitudes. It started with the linguistic controversy of Raja Shiv Prasad and Raja Lakshman Singh. The former insisted on keeping Hindi style very near to Urdu and the latter tried to popularize Sanskrit vocabularies. Gradually it appeared that the School of Raja Shiv Prasad would dominate. The poets and writers of what is called Harishchandra age (1850-1900 A.D.) were generous and free-minded, and, moreover, they kept their language close to the spoken language. Mahabir Prasad Dvivedi and writers of his age (1900-1921 A.D.) laid the foundations of a literary style in Khariboli. Although they never discarded Persian words which had become very common in the speech of Hindi people, they relied more and more on Sanskrit words for new and subtle expressions. Fiction-writers of the same period had, however, mostly shifted from Urdu, and therefore they adopted Urdu style in Hindi. We find poets like Ayodhya Singh Upadhyay 'Hariaudh' using both styles in his works. But the progress of Persian element was again retarded by mystic poets (1920-1936). They practically excluded even the most common Persian words from their poetry. At the same time, fiction-writers also moderated their Urduized Hindi and the trends for Sanskrit vocabularies increased as the time passed. The works of Prem Chand amply testify to this fact. The extremist policy of the mystic poets has since been modified and individual writers do use colloquial words of Persian origin, but not very commonly. The literary style of Khariboli is now matured, and the percentage of Persian vocabularies is extremely insignificant.

B. FORMS

4.B.1. Persian literature was mostly confined to poetry. There were, no doubt, some notable prose-works in Arabic as well as Persian, particularly the latter, but as Hindi had not yet evolved any prose-forms of literature before the dawn of the British period, literary effect of Persian is confined to Hindi poetry alone. And that, too, is very meagre. Take Hindi poetry of any period, it follows the native rules of prosody and composition. Even Jayasi, Nabi, Mu-barak, Alam, Rahim, Raskhan, Raslin and many other Muslim poets who were educated and brought up in Persian atmosphere, wrote their works in the form which is essentially Hindi. Braj Bhasha had its own traditions which were tenaciously followed throughout the ages. *Kabitta* and *Savaiya* remained popular metres in the royal Courts and *Doha*, *Caupai* and *Pada* were most commonly employed by poets outside the Courts.

4.B.2. That, of course, is a general view of the whole picture. But it is very interesting to note that Khariboli Hindi, from its earliest stages, generally adopted Persian metres. Amir Khusro wrote *pahelis*, *mukarnis*, *sakhunas*, *do-sakhunas*, *nisbats* and *dhakosalas*. *Pahelis* or riddles exist in all countries, and we have traces of *mukarnis*, too, in Sanskrit literature. But the form in which Khusro's *mukarnis* are available is quite new to Indian literature. Khusro is rightly regarded as the inventor of *Mukarnis*, which, of course, he borrowed from Persian. *Sakhunas* and *do-sakunas*, with one line or foot in Hindi and the other in Persian, has evolved on account of the bilingualism of several classes of people. Khusro also composed *ghazals* in mixed Hindi-Persian. These forms remained a popular, though not common, means of entertainment for a long time. Guru Nanak, Gang and even Guru Govind Singh have composed some poems in this form. The *Rekhta* form of poetry was the direct result of this mixture, although in course of time, with necessary changes, it came to mean Urdu. *Rekhta* is also the name of a metre and Kabir is said to have composed a large number of such *Rekhtas*. So also did Gopaldas, the father of Bharatendu Harishchandra, in the 19th century.

4.B.3. The most popular form of poetry in Persian was *ghazal* consisting of stray thoughts on such subjects as beauty, love and morality. It had its effect, first, on court poetry and then on poetry

in general, so that there has been no epic-writer after Tulsi for several generations. *Ghazals* were sporadically attempted by Kabir and Nanak. They are also available in Rahim's *Madanastak*, Sudan and Shital. In modern times *Ghazals* have been composed by a large number of poets including Pratap Narain Misra, Ayodhya Singh Upadhyay, Lala Bhagwan Din, Nirala and Shumsher, but they have never been as popular as Hindi forms. Some poets have also tried to imitate *rubais*. The *rubais* of Nathuram Shankar Sharma (1859-1918) are considered as most successful. Harivansh Rai Baccan has exquisitely and masterfully written *rubais* on the models of Omar Khayam.

4.B.4. Masnavi as a form of Persian epic remained a model for Sufi poets in Hindi from the earliest times down to 1917 A.D. It opens with prayers to God and the praise of Mohammad the Prophet of Islam, then of the ruler of the time, followed by panegyric lines about the writer's preceptor and his family. An introduction to the family of the hero and the heroine is then given before the story begins. It has no cantos but the events are described under headings. The description of places and things are rather lengthy. Outside Sufi literature, the Masnavi form is available in the love-ballads of the 17th and 18th centuries.

4.B.5. A large variety of Persian metres is to be seen in *lavanis* and also in modern Khariboli literature. Reference may be made to the following as specimens—
Pratap Narain Misra—'prārthanā', 'sharanāgat pāl gopāl prabhu'.
Shridhar Pathak—'susandesh'.
Ayodhya Singh Upadhyay—'prabhu-pratāp', 'karmavīr', 'dukhiyā ke ānsū', 'phūl aur kāntā'.
Balmukund Gupta—'Urdu ko uttar'.
Lala Bhagwan Din—'cānd'ni', 'meñh'di', 'āñkh' and 'kavi kā ādarsh'.
Nirālā—'kukkur'muttā'.

Even Jai Shankar Prasad, who is considered to be most orthodox, employed Persian metres in his early verses.

4.B.6. Sporadic attempts have been made by several poets including Kabir and Nanak to write *barah khari*, with each line of a metre beginning with alphabetic letters in succession. It is yet to be known if it is not in imitation of *Siharfis* and *Alifnamahs* in Persian.

4.B.7. Rhyming in Sanskrit, Prakrit and Apabhramsa poetry is conspicuous by its absence. Why it appears suddenly in Hindi and why it has remained an important feature of Hindi poetry for centuries until recent times when blank verse got into vogue, is another important matter which needs to be considered in the light of our present subject.

4.B.8. One of the most important problems about old manuscripts is that the authorship of a work cannot be easily identified, because the author himself does not mention his name anywhere. This is particularly so in poetical works—Sanskrit, Prakrit, Apabhramsa and even old Hindi. Indian traditions enjoined self-abnegation in such deeds called *yajnas*. Khusro and Sufi poets have used their names very often, and Kabir uses his almost in every *pada* and *saloka*. This became a regular fashion in course of time. In the early stages, a poet would give his short name, as Mohammad (for Malik Mohammad Jayasi), Kabir (for Kabir Das), Nanak (for Nanak Rai), Dadu (for Dadu Dayal), Tulsi (for Tulsi Das), Sur (for Sur Das), Rahim (for Rahim Khan Khan-i-khanan), Sahjo (for Sahjo Bai), Mira (for Mira Bai), Thakur, (for Thakur Prasad), Bihari (for Bihari Lal), Dev (for Dev Datta), etc., etc. Some times full names have been given for the sake of poetic rhythm or sentiment. Some poets, like Hari Chand (Bharatendu Harishchandra), show their full names. Many poets, however, continued Indian tradition. The successors of Nanak absorbed their identity into Nanak's, and always used 'Nanak' at the end of their individual poems. From the beginning of the 18th century, we have pen-names like Pritam (adopted by Ali Muhib Khan), Kavindra (by Uday Nath), Ras'nidhi (by Prthvi Singh), Raslin (by Ghulam Nabi), etc. Pen-names continued to be used till this day, although they are now out of date. 'Nirala', 'Navin', 'Dvij', 'Dinkar', 'Suman', 'Rasal', 'Viyogi', 'Milind', and 'Premi' are living poets who are very well known by their pen-names rather than by their actual names. There are some in whose works the latter element of their name appears, as Lal (for Gore Lal), Das (for Bhikhari Das), Din (for Bhagwan Din) and Prasad (for Jaishankar Prasad). Most of the poets to-day are known by their caste-names, as Pant (Sumitra Nandan Pant), Vyas (Hari Ram Vyas), Gupta (Maithili Sharan Gupta), and many others. But they have never made a show of personal names in their poems. This fact is notable. It appears that the Persian influence is no

longer felt and the mediaeval traditions have practically disappeared.

4.B.9. As far as figures are concerned, Hindi poetry has remained national and Indian in selection of comparisons. It has not employed foreign similes or metaphors, as Urdu has done. *gulab*, rose, however, occurs frequently in mediaeval poetry, as it had become a common garden-flower, and was very much loved for its colour, delicacy and fragrance.

C. SUBJECT MATTER

4.C. Considering that the Muslim rule which lasted for about eight centuries, touched every phase of Indian life, it is very natural to presume that Hindi literature as the vehicle of national thought and culture must show clear evidences of Persian impact. It has been said earlier that Persian thought and culture spread to the common people through the royal courts, through literature, and through foreign people of various classes and professions who settled in India and affected the Indian society directly. Several of our poets were connected with imperial, provincial or vassal courts, where they lived, thought and wrote together with the Persian poets. Education through Persian was either a necessity or the only course in those days and Persian literature was widely written and read. Persian manners and customs were easily adopted, especially during the peaceful Mughal times when mutual understanding and sympathy became spontaneously common. Naturally enough, Hindi literature must contain vast evidences of Persian or Persianized modes of life. It is regretted that an evaluation of such evidences has not yet been made by any scholar and it still remains an unexplored field of research. The present treatise may help only to show the way to that field.

Persian literature, which is almost exclusively poetical, has three aspects—(a) Sufi, (b) classical, and (c) ethical. It is in these aspects that any reflections of Persian have to be noted in Hindi literature.

4.C.1. It is true that Sufism is fundamentally influenced by Vedantic philosophy of the Hindus. Yet by the time it came to India, it had assimilated many other elements of thought, and it

appeared as a systematic theosophy particularly in its interpretation of love for God. Mystic Sufis believed that all souls have sprung from God and will return to Him in the end. Everything is useless without the love of God.* Worldly life is separation from God and the soul shackled in body feels the pangs like a lover separated from his beloved. When the feeling of separation becomes intense, the soul tries to break off all shackles and starts on its divine journey to attain Godhead. The soul journeying towards God passes through a series of situations, some tempting and others terrifying. Then comes spiritual feeling—an alternate feeling of fear and love. There are moments of ecstatic exaltation in which the devotee traveller revels. He loses all sense of his body and bodily wants. Sufi poets have expressed this divine love in a symbolic language and fantastic allegories of earthly love, beauty and intoxication borrowed from the vocabulary of common love and material wine. Sufi poetry in Hindi is a happy mixture of Iranian ideologies and Indian conditions, depicting Hindu characters and Hindu gods and goddesses in their truest form and yet explaining the mysteries of soul and God as established in doctrinal Sufism. The following, in brief, are the traits of Hindi Sufi poetry which have had an impact on Hindi literature—

(a) The soul is depicted as the lover and God the beloved. Hindu poets, on the other hand, have addressed God as a father, mother, friend and, mostly, as a lover. It is the beloved maid, in the form of an aspirant, who pines for the lover. Sufi ideology did not affect this fundamental conception of Indian love, but in modern mystic poetry of Prasad School Sufi form is most prevalent, although scattered instances of love flowing from men towards women are available even in the works of some other mediaeval Hindi poets including Kabir and Nanak.

(b) Divine love (ishq-i-haqiqi) and its conditions have been explained in terms of earthly love (ishq-i-majazi) which has been considered as a step towards that extra-worldly love. Rather, the depiction of worldly love is most predominant in Sufi works, and godly love has to be understood between lines. This aspect of Sufi literature had a very deep and far-reaching effect on Hindi poetry in general. Tulsi has tenaciously followed Indian traditions of restrained, self-possessed and chaste love. In the early Vaisnavite poetry of Krishna cult, we find a strange blending of divine and

*Dr. P. D. Barthval: *Hindi kavya men Nirgunvad*, p. 19.

earthly love. But that restraint has been gradually disappearing. Much obscene and dirty love poetry has been written in the name of Krishna, who was originally a symbol of God, and Radha and Gopis, who represented the devoted souls. In Riti poetry of the 18th century this trend culminated in the most decadent form of eroticism in Hindi literature.

(c) In their ascetic journey to Godhead, Sufis welcome death as a coveted boon. It shatters all chains that bind the soul in the prison of the body and unites the lover with the Beloved. They find delight in prospects of divinity and eternity after death. So do Kabir, Nanak and many other saints right down to Swami Ram Tirth, who surrendered himself to the foaming waves of the Ganga in the hope of meeting the Eternal God. Death is the testimony and enviable way of self-surrender. It ends worldliness and separation.

(d) This self-surrender or *tawakkul* is the same as 'ish-pranidhan' or 'atmasamarpana' in Hindu Bhakti. But Sufi philosophy went a little further. As a mother does not discard her child howsoever bad or ugly it may be, similarly God, the most Merciful, does not disown even the most sinful and extravagant devotee of His, provided he surrenders himself completely unto His care. That, of course, is an un-Vedic conception according to which every sin must be punished and every virtue rewarded. The new conception found favour with worshippers in India, and a vast literature of *vinay padas* was written in Hindi as in other languages. Tulsi, Sur, Mira and other poets have left beautiful verses of this nature—*prabhu mere augun cit na dharo*, O Lord, do not mind my flaws, or *bhale bure so tere*, good or bad, we are yours.

(e) The Sufis discarded all need of religion, prayers or books which could not be of any use in the search for God. This idea is repeatedly echoed in the teachings of Kabir, Nanak and other Saint-poets.

Sufi literature in Hindi itself has certain features which can be traced back to Persian poetry—e.g. the supernatural element in the turns of stories, the expression of ugly sentiment in separation, the Satan appearing as a hinderer in the way of penance and angels helping devotees in their way to salvation. The conception of singleness of Godhead, though widely accepted as a Sufi doctrine, has not been new to Indian thought. However, it did find greater publicity under Sufi influence.

At one time, Sufi influence prevailed over a large number of
f. 6

Hindu thinkers and poets. Hindu Sufis like Puhkar, Nagaridas, Bavari Sahab, Biru Sahab, Bulla Sahab (Bulaki Ram), Gulal Sahab and a host of other Hindi poets have assimilated Sufi elements in their works. Harasewak wrote his 'kám-rúp kī kathá' and Lakshmanasen his 'Padmavati' on the model of Sufi poetry.

4.C.2. It is for research scholars to find out in detail how far Sufi ideas were adopted, translated, borrowed and even plagiarized by Hindi poets. We give below some lines of Kabir to be compared with Persian poets who existed before him.

Hafiz—(Per.) har kase panj rozah nābat ūst.

Kabir—(Hindi) Kabirā nābat āp'nī das din liyo bajāe.

(O Kabir, enjoy yourself for ten days, i.e. life is short).

Firdausi—(Per.) cih bandī to dil bar sarāe fasos

kih hazmān hamī āyad ādāye kos.

Kabir—(Hindi) Kabir sarir sarāe hāi kyā soe sukh cām

svāns nagārā kuc kā bājat hāi din rān.

(O Kabir, this world is a travellers' inn. Why do you sleep here in rest? The march-band of breath is going on day and night).

Abulfarj—(Per.) har kas baqadri khwesh giriftār mahnat ast

kas rā na didah and barrāt-e-musallamī.

Kabir—(Hindi) rājā dukhiyā par'jā dukhiyā jogī ko dukh dūnā rī

kahe Kabir suno bhai sādho koī mandir nahi sunā rī.

(Every one in this world is unhappy whether he be a king or a mendicant. No house is seen without misery).

Maulana Rum—(Per.) cashm band o lab ba band o gosh band

gar na bini sarr-i-haq bar man ba khand.

Kabir—(Hindi) dekh rī dekh tujh māhiñ dhanī

dam ko rok dīdar pāve

dam ko rok āur mūl ko band kar

cānd sūraj ghar ek āve.

(You lover is in your heart. Close your eyes and lips. Hold your breath. And you will see Him within yourself).

4.C.3. Sufi literature in Hindi is essentially erotic. It encouraged an imaginative and ethereal basis of love in literature. Persian literature, especially that written in India, had classical traditions of erotic poetry. In Hindi, too, erotic sentiment came to be accredited as the best of sentiments (*rasatāj*). The court life, particularly in its decayed form under the later Mughals who desperately indulged

in wealth, women and wine in sheer incertitude and pessimism, favoured this kind of subject-matter. The poets at the central and provincial courts had to satisfy the whims and idiosyncrasies of their patrons. It was woman's beauty, woman's life, woman's love, woman's dress that formed the central, and, often, the only theme of Persian as well as Hindi poetry which vied with one another in the depiction of minutest phases of love. Joys of love as well as pangs of separation were described in an elaborate and rather artificial manner. Keshav, Dev, Bihari, Cintamani, Padmakar, Matiram, Raslin, Ghananand, Thakur and numerous other Hindi poets of the 17th and 18th centuries have expressed sentiments which are intrinsically influenced by Persian thought. Their heroes and heroines are imaginary, fictitious, lewd, unrestrained and at times non-Indian. The heroines are particularly unworthy of Indian conditions. Sanskrit and traditional Indian literature held women in high respect. Persian and Hindi Riti literature reduced them to things of sensuous enjoyment. Some of the heroines are only concubines and almost all of them are shameless flirts and passionate coquettes. They are ultra-delicate, lean and worn. Bihari's heroine wavers like a pendulum as she inhales and exhales. She is so much emaciated in the fire of separation that even death cannot locate her. The fire of separation is felt by her neighbours, too, and they start leaving their houses lest they are burnt down by that fire. The fire burns constantly. No remedy is efficacious. Camphor, iced unguents and soothing applications, lose their effect. When rose-water is poured over her, it dries in the flames of fire of separation before reaching the heroine. Hindi literature of the times is full of such imaginative, unreal and extravagant sketches. The lovers, too, are mainly villains and reprobates who have no homes, no responsibilities. They haunt the streets of their amorettes day and night. They are hooted and jeered, but they pocket all insult, cheerfully and obstinately. They chase their beloveds into cane-groves and parks. They live on the verge of death with the single hope of meeting their doves. Generally, the accounts of meetings of lovers are obscene and indecorous.

The beauty of a heroine is as imaginative as her love. In describing the various limbs of a woman, the poets have given a large number of similes, some befitting and others fantastic. Each poet tries to excel others in exaggeration and extravagance. Some portraits are, of course, Iranian.

Erotic poetry of Braj Bhasha owes much to Persian thought and life. In the poetry of Prasad School (1920-1936), we again have prominent traits of Persian love-lyrics as evidenced in Prasad's 'ānsu' or Nirala's 'parimal'; but, in the main, these have come through Urdu.

Students of comparative literature know that Sanskrit literature and Indian literatures, in general, are realistic, intellectual and tangible, but Hindi literature written under mediaeval influences is materialistic, emotional and unsubstantial. Such a literature is considered unedifying, gross and unstable. And, as it does not touch the life of the common people, it decays in spite of its beauties of expression, pithy and meaningful words, colourful and attractive caricatures and high flights of imagination. Some critics have even refused to give the name of literature to Riti poetry.

4.C.4. A peculiar feature of a Darbar was that poets, Persian as well as Hindi, used to come and recite *Qasidas* and *Kabittas* praising the ruler, and used to be rewarded for doing so. Though never respected by historians of Hindi literature, such forms of professional panegyrics exist in abundance. Some of them may be useful to research students of political history or to philologists, but exaggeration, un-couthness and extravagance are rampant herein, too.

APPENDIX A

A list of Persian and Sanskrit parallels. (vide p. 1)

abr, cloud, abhra	ars, ashk, tears, ashru
abraḡ, mica, abhraka	asp, horse, ashva
abrú, eyebrow, bhrú	ast, is, asti
afgandan, to throw,	astakhwān, bones, asthīni
ākṣepaṇa	astar, mule, ashvatara
afsānah, tale, upākhyāna	aydahā, python, ajagara
afsurdan, to wither,	āzār, tool, upaskara
apasrta	āb, water, āp
afsān, whetstone,	ābād, habitation, āvās
abhiśāna	āfat, calamity, āpatti
afsurdah, sad, apasruta	āfrīn, well done, āprīna
akhtar, star, nakṣatra	āhan, iron, ayas
am, Av. Ahmi, I am,	ākhtah, drawn, ākṣiptah
aham	ālūdan, to pollute, ārata
-am as in doam, panjam,	ārām, garden, rest, ārama
hashtam, -ama	āshkār, evident, āviṣkāra
añb, mango, āmra	ātish, fire, hutāsha
andar, inside, antara	āvurdan, to bring,
andeshīdan, to mediate,	āvartana
antahkṣepaṇa	āyad, came, āyāta
aṅgārīdan, to estimate,	
aṅgikāra	badan, body, vadana, face
aṅgūr, granulation,	band, tie, bandha
aṅkura	bandan, to tie, bandhana
angusht, finger, aṅguṣṭha,	bang, hemp, bhaṅga
thumb	bar, on, upari
apgānah, abortion,	bar-, away, para, pāri-
apagaman	barādar, brother,
apyūn, opium, ahiphena	bhrātarah
ar, saw, āra	barhīs, a god, vrhaspati

bád, wind, ' váta
barkhvást, used up, parikrṣṭa
bádám, almond, vátámā
báftan, to weave, vyúta
-bán, having, -ván
báng, call, vák
bár, load, bhára
bár, turn, vára
bárish, rain, varṣá
báyad, should be, bhúyát
bázú, arm, báhu
bāirún, outside, bahiraṅga
bed, cane, vetas
besh, much, bahushah
bevah, widow, vidhavá
bistar, bed, vistarāṇa
buland, high up, paryanta
búm, region, bhúmi
bidast, bálisht, span, vitasti
bíshah, tree, Av. varasha, vrkṣa
búd, was, bhúta

cahár, four, catvári
cakad, dropped, tyakta
cakávak, lark, cakravákā
calídan, to walk, calati
caṅgul, grip, caturaṅguli
caridan, to graze, carati
carkh, sphere, cakra
carm, hide, carma
cashídan, to taste, cakṣate, caṣṭe
cashm, eye, cakṣu
cárah, remedy, caryá
cárdah, fourteen, caturdasha
cih, what, *see* kih
cust, clever, tuṣṭa

dah, ten, dasha
dam, breath, dhamati
dand, tooth, danta
dar, door, dvāra
darīdan, to tear, dāraṇa
darog, lie, droha
darrah, pass, dara
dast, hand, hasta
dādan, to give, dadāti
dām, bond, dāmā
dāmād, son-in-law, jāmatr
-dān, container, -ādhāna
dānistan, to know, jānāti
-dār, keeper, -dhārī
dāvad, ran, dhāvati
dāram, I have, dhārayāmi
dāvar, judge, dātavara
deh (pl. dehāt), countryside,
desha
deo, giant, deva, god
deodār, pine, devadāru
dīdah, dīta, seen, dr̥ṣṭah
do, two, dvi
dokhtan, to milch,
dogdhum
do'm, second, dvitīyama
dosh, last night, doṣā
dosh, shoulder, doṣ, arm
doshīdan, to milch,
duhyate
dukhtar, daughter, duhitr
durusht, hard, duṣṭa
duzd, thief, duṣṭa
dvāzdaham, twelfth,
dvādashama
dvīgar, dīgare, another,
dvitīyamkāram
farastādan, to send,
preṣana

fará-, further, near, pará-
farhád, a name, prahláda
farod, downward, pravrta
fazá, abundance, prajā

gand, smell, gandhi
gandum, wheat, godhúma
garán, heavy, guru
garibán, collar, grívá
garm, hot, gharma
gazídan, to cut, křntana
-gár, as in begár, rozgár,

gáz, gyáh, grass, ghása
gáv, cow, gávah
gázar, carrot, garjara
gísu, curls, keshu
go(mesh), buffalo, mahiśi
golah, shell, golakah
guft, said, galpita
gulú, throat, gala
gurdah, heart, hrdaya

haft, seven, sapta
haláhal, poison, haláhala
hamál, suitable, samartha
har, every, sarva
hashtam, eighth, aṣṭama

istádan, to stand, sthita

javán, youth, yuvánah
jádád, property, dáyáda
ján, life, jnána
jan, jav, barley, yava
jigar, liver, yakrt
juft, even, yukta

kabútar, pigeon, kapota
kandan, to dig, khaman

taṅg, narrow, tanca
 kaniz, girl, kanyá
 kard, did, krta
 kash, armpit, kukṣi
 kashidan, to drag, krṣta
 kasht, cultivation, krṣṭa
 káhil, idle, káyar
 kám, object, káma
 kán, mine, kháni
 kár, work, kárya
 kárigar, artisan, káryakara
 kásht, tilling, krṣṭa
 khar, ass, khara
 khánah, place, dhána
 kharídan, to buy, kríta
 khasar, father-in-law, shvashura
 khauf, rage, kopa
 khemah, tent, veshma
 khisht, brick, iṣṭi
 khoshah, bunch, guccha
 khufiyah, secret, guhya, gupta
 khuft, asleep, supta
 khur, voice, svara
 khushk, dry, shuṣka
 khú, habit, svabháva
 khú'e, sweat, sveda
 khwáb, dream, swapna, svápa
 khwáhir, sister, svasr
 khwud, self, svatah
 khwurdah, eaten, kháditah
 khwush, happy, svaccha, svastha
 kih, that, kim
 kinam, I dig, khanámi
 kulang, a bird, kuraṅga

kushtan, to kill, kuṣṇāti
 lahu, blood, rudhira
 laṅg, lame, laṅga, lameness
 līmūn, lime, nimbu
 ma, not, mā
 magas, fly, makṣi
 magz, marrow, majjā
 mah, elderly person, mahā
 mahtar, great person, mahattara
 mahmān, guest, mahāmānya
 malad, rubbed, mardati
 mazā, taste, majjā
 -mand, having, -manta
 mard, man, martya
 marg, death, māraka
 masta, engrossed, matta
 mādah, female, mātā
 mādar, mother, matarah
 māg, cormorant, madgu
 mäh, month, māsa
 mār, snake, māraka
 māsh, a bean, māṣa
 mant, death, mṛtyu
 meg, cloud, megha
 mez, table, maṇca
 mihar, sun, mitra
 miyān, between, madhyena
 mizdah, good news, miṣṭa
 muft, free, mukta
 murdah, dead, mṛtāh
 murg, bird, mrga, animal
 musht, fist, muṣṭi
 muṣh, mouse, mūṣa

nabir, son's son, naptr
 nad, bend, nati
 nahí, no, not, nahi
 namáz, prayers, namaskára
 namúd, appeared,
 unmurta
 nañg, shame, nagna
 nar, male, nara
 narm, soft, namra
 náf, navel, nábhi
 nám, name, náma
 náv, boat, návah
 nan, new, nava
 nand, ninety, navati
 nesh, sharp, nishita
 nihádan, to put, niśádan
 nishistan, to sit, niśad
 nishtar, knife, nishitatara
 nílofar, lily, nílotpala
 níst, is not, násti
 pahalaví, a royal dynasty,
 párthava
 pahalú, side, párshva
 panjam, fifth, pañcama
 parastad, worshipped,
 paristuta
 paríshab, day before
 yesterday, parashva
 parvurdah, nourished,
 parivrddha
 pas, backward, pashca
 pasand, liked, prasanna
 pashah, mosquito, mashah
 pazad, cooked, pacati
 pá, foot, páda
 pák, pure, pávaka
 páláyad, purified, pavitra
 pánzdah, fifteen,
 pañcádasha

pāimān, order, pramāṇa
pāimānah, measure,
parimāṇa
pāras, touchstone, sparsha
peshah, profession,
paryavasāya
pidar, father, pitarah
piñjarah, cage, pañjara
pisr, son, putra
poshid, wear, conceal,
poṣita
pukhtah, hardened, pakta
pur, full, pura, pūra
pursad, asked, prcchita
pusht, back, prṣṭha

rakhta, skin, rakta, blood
ramūdan, to flee, ramati
raṅg, colour, raṅga
rasīdan, to reach, rcchati
rāz, secret, rahasya
rishk, nit, likṣā
roz, day, roca

sad, hundred, shata
sag, dog, shvan
sakht, hard, shakta
saped, white, shveta
sar, head, shirah
sarā'idan, to chant,
shrāvayati
sard, cold, sharat, autumn
sardār, chief, shirodhārya
sarnāmah, address,
shironāma
sarshaf, mustard, sarṣapa
sarv, cypress, saral
sābūn, soap, svaphena
sāl, year, shārada
sān, whetstone, ṣaṇa

sáraṅg, blackbird, sáraṅga
sárí, starling, sáriká
sáyá, shade, cháya
sáz, apparatus, sajjá
shab, night, kšap á
shagún, omen, shakun
shariyán, vein, shirá
sharidan, to drop, shíryate
shash, six, šaš
shád, happy, shánta
shágird, pupil, chátra
shákh, branch, shákhá
shálí, rice, s hálí
shám, night, kšamá
sharak, a talking bird,
sháraka
sháyad, perhaps, syát
sháyistah, decent, shásitah
shigál, jackal, shrgál
shikastan, to break,
chindayati
shír, milk, kšíra
shunídan, to listen, šrṇoti
shumá, you, yushmai,
to you
shutur, camel, uštra
shvíd, washed, shodha
sirisht, nature, srṣṭi
sitárah, star, (su)tará
siyáh, black, shyáma
símurg, griffin bird,
svarṇamrga
sog, lamentations, shoka
sozan, needle, súcan
stá'idan, to praise, stutí
stún, pillar, sthúná
surkh, red, shukra,
surakta
tabast, ruined, dhvasta

taft, heated, tapta
 tal, mound, tala
 tan, body, tanu
 tanad, twisted, tanoti
 tanah, trunk, tanu
 tap, fever, tapas, tãpa
 tapad, grown hot, tapta
 -tar, more, -tara
 tarãh, terror, trãsa
 tarãzũ, balance, tulã(su)
 tarkidan, to break, trutyate
 tarsidan, to fear, tras
 tash, teshah, adze, taksha
 tavã, frying pan, tapa
 tayyãr, ready, tatpara
 tãb, heat, tãpa
 tãbah, a frying pan, tãpakah
 tãlãb, tank, taããga
 taũk, 2 oz., taũka
 tãr, wire, tãra
 tãt, until thee, tvatah
 tãtulãh, thorn-apple, dhattũraka
 tãv, heat, tãpa
 tãziyãnah, scourage, tarjana
 timr, tamr, darkness, timira
 tishnah, thirsty, trããa
 tũ, you, tvam
 uftãdan, to fall,ãpatati

vacar, decree, vicãra
 vacargar, judge, vicãrakãra
 valis, good, variyas
 -var, having, -pãla
 vardi, quail, vartaka
 varnah, otherwise, varan
 vasvãs, doubt, vishvãsa
 vatak, quail, vartaka
 vãj, speak, uvãca
 vãmĩtan, to vomit, vamana

yak, one, eka
 yasham, jasper, ashma
 yãft, obtained,ãpta
 yãr, friend, jãra
 zabar, above, upari
 zamãn, time, samaya
 zan, wife, jãni
 zar, gold, svar(ãa)
 zabãn, tongue, jihvã
 zãdah, son, jãtah
 zaũbũr, tongs, jambhara
 zãnũ, knee, jãnu
 zãt, person, jãti
 zindah, alive, jivanta
 zih, border, jyã
 zĩrah, cumin-seed, jĩraka
 zor, force, jvara
 zũd, quick, yuta

APPENDIX B

1. A list of loan-words from Arabic (*vide* p. 3)

[Arabic words in Hindi generally concern religion, ethics, medical science and administration. Administrative terms in our modern vocabulary are mainly due to the legal codes which were translated by Maulvi Nazir Ahmad and his associates into Arabicized Urdu. Most of these terms have come through Persian which had liberally enriched itself by accepting Arabic words before the Muslim conquest of India. It is very difficult to say, at this stage, which terms were directly adopted by Hindi from Arabic.]

Terms exclusively used by Muslim speakers have not been included in this list.]

abĩr, saturnian powder
 adab, veneration, etiquette
 adad, number
 adã (kãr'nã), (make) payment
 adãlat, court
 adãvat, enmity
 af'vãh, rumour
 ag'vã, rape
 abam, urgent
 ah'maq, idiot
 ajab, marvellous
 aj'nabi, stranger, alien
 ajãyab(ghar), museum
 akh'bãr, news (paper)
 ak'sar, often
 alãvã, besides
 albattã, albeit
 amal, action, execution
 amãnat, trust

amĩn, collector
 amĩr, a rich man
 aql, intellect
 ar'mãn, craving
 arq, distilled water
 ar'sã, time
 arz, request
 asar, effect
 asãmĩ, tenant
 asbãb, goods
 asharfi, gold coin
 asl, real
 as'lã, weapons
 astabal, a stable
 atlas, satin
 attãr, druggist
 avval, first
 ayyãsh, profligate
 ãdat, habit
 ãdãb, greetinigs

ad'mi, man
 áfat, calamity
 áhistah, slowly
 ájiz, weary
 ákhir, last
 álim, learned person
 am, common
 áshiq, lover
 áyandá, in future
 áih, evil, defect
 áinak, spectacles
 áish, enjoyment
 áiyari, roguery
 áulad, progeny
 áuliyá, saint
 áuqat, circumstances
 áusat, average
 áuzár, tool

hagal, armpit, side
 bagávat, rebellion
 hahas, argumentation
 halá, calamity
 halgam, phlegm
 haqáya, arrears
 harí, acquitted
 havásir, piles
 hayaná, earnest money
 bazáz, draper
 hád, afterwards
 hálig, major, of age
 háqi, remaining
 ház, falcon
 báz, several
 hāi, selling
 hilkul, at all
 hul'hul, nightingale
 hul'hulá, bubble
 hur'qá, veil

dafan, buried
 dafá, section
 dafá, avert
 dalál, broker
 dalil, argument
 dar'já, rank, grade
 dákhil, admitted
 dávat, invitation
 dáva, claim, plaint
 dāulat, wealth
 dāur, circuit
 diq, teased
 diqqat, difficulty
 duá, supplication
 dukán, shop
 duniyá, world

eh'sán, obligation
 elán, proclamation
 et'hár, trust
 et'raz, objection

fah'rist, list
 fakhr, pride
 fan, art
 faqir, mendicant
 farár, absconding
 fariq, party
 farq, difference
 farsh, floor
 farz, duty
 fasád, broil, riot
 fasal, crop
 fásd, phlebotomy
 fatilá (falítah), fuse
 fatúhi, jacket
 fatúr, mischief
 fazúl, useless
 fáliz, paralysis
 fáqá, fasting

fárag khattí, discharge
 fásilá, distance
 fázil, extra
 fáyadá, use, gain
 fāis'lá, decision, judgment
 fāij, army
 fāulád, steel
 fāuran, at once
 fiqr, worry, anxiety
 firozá, turquoise
 fotá, testicle
 fur'sat, leisure

gahan, embezzlement
 gadar, mutiny
 gaf'lat, carelessness
 galiz, dirty
 gallá, corn
 galt, galat, wrong
 gam, sorrow
 garaq, ruined
 garih, poor
 garúr, pride
 garz, garaz, aim, interest
 gazah, disaster
 gazal, ode, ballad
 gáfil, negligent
 gáyah, disappeared
 gāir, other, non-
 giláf, covering
 guhbára, balloon
 gulám, slave
 gusal, bath
 gussá, anger

hadáyat, instruction
 hadd, boundary, limit
 haj, pilgrimage
 hajámat, shaving, hair-
 cutting

hakim, physician
 hakúmat, sway, rule
 hal, solution
 halaf, oath
 halál, legitimate
 halqá, circle
 havála, reference
 hal'vá, pudding
 hamám, Turkish bath
 ham'lá, attack
 haq, right
 haqíqat, reality, fact
 harám, forbidden
 harárat, temperature
 harf, letter, blot
 harj, interruption
 har'kat, motion
 hatak, disgrace
 havá, atmosphere, air
 haválát, lock-up
 hayá, bashfulness
 hazam, digested
 hákim, officer
 hál, circumstance, account
 hálát, condition
 hámí, assurance
 háshiyá, margin
 hátá, premises, compound
 hávi, predominant
 házima, digestion
 házir, present
 háirán, perplexed
 háisiyat, capacity
 háiván, beast
 háizá, cholera
 háus'lá, valour
 háuz, cistern
 hihá, endowment
 hik'mat, ingenuity
 himákat, stupidity

himáyat, support
 himmat, courage, strength
 hirá'sat, custody
 hirs, avarice, greed
 hisáh, account
 hissá, part
 hujjat, contention
 huj'rá, chamber
 hukm, order
 huliya, description
 huqqá, smoking pipe
 huzúr, Sir

ij'lás, (court) sitting
 ikhtiyár, right, power
 iláj, medical treatment
 iláqá, locality
 imárat, building
 imtahán, examination
 inám, prize
 inkár, refusal
 inqaláh, revolution
 insáf, justice
 insán, man
 intizám, arrangement
 iq'hál, prosperity
 iq'rár, confession
 irádá, intention
 ishárá, beck, hint
 ishtahár, advertisement
 istagásá, plaint
 iste'mál, use
 istifá, resignation
 itminán, satisfaction
 itr, otto
 ittifáq, chance
 ittilá, notice, information
 izzat, honour
 id, Id festival
 imán, faith

jaház, ship
 jahálat, backwardness
 jaldí, immediately
 jallád, executioner
 jal'sá, meeting
 jalús, procession
 jamá, add, assemble
 janáh, Sir, Mr.
 jarráh, surgeon-barber
 javáh, answer, reply
 javáhir, gem
 jáhil, illiterate
 jálí, counterfeit
 jári, continued, in force
 jáyaz, proper
 jild, binding
 jinn, evil spirit
 jins, articles
 juláh, purgative
 jurm, crime
 jurmáná, fine
 jurrat, daring

kafan, shroud
 kam, less
 kamál, excellence
 kasar, defect
 kashí, prostitute
 káfi, enough
 kágaz, paper
 káhil, idle
 kaifiyat, nature
 khahar, news
 khaht, insanity
 khalifá, Caliph, barber
 khamír, yeast
 kharáh, bad
 kharíf, first crop
 khasam, husband
 khassí, castrated

khatm, finished
 khat'rá, danger
 khatt, -t letter, line
 khayál, idea
 khazáná, treasury
 khális, pure
 kháli, empty
 kháraj, rejected
 khás, special
 khátir, sake
 kháir, well
 khauf, awe
 khid'mat, service
 khiláf, against
 khitáh, tittle
 khizáh, hair-dye
 khuráfát, mischief
 kiráyá, rent
 kitáh, book
 kur'sí, chair

lahazá, therefore
 lah'já, tone
 lamhá, moment
 laq'vá, paralysis
 latifá, whitticism
 lazzat, deliciousness
 lá'nat, curse, imprecation
 láváris, heirless
 láyaq, worthy
 láz'mí, obligatory
 lekin, but
 lihás, dress
 lifáfá, envelope
 liháf, quilt
 liház, deference
 lu'áh, saliva
 lutf, delight

madad, help

madar'sá, school
 madákh'lat, interference
 madd, item
 mahal, palace
 mah'kamá, department
 mah'nat, hardwork
 mah'sús, feel
 mah'z, only
 maj'húr, helpless
 makán, house
 makkár, cunning
 malál, displeasure
 malláh, sailor
 maná, forbidden
 man'hús, ominous
 manshá, object
 mansúkh, cancelled
 manzil, storey, stage
 manzúr, accepted
 maqám, abode, halt
 maq'bará, tomb
 maq'sad, purpose
 marammat, repairs
 maríz, patient
 mar'tabá, time
 marz, disease
 marzí wish
 masálá, ingredients
 mashahúr, famous
 mashál, torch
 mas'khará, joker
 mas'lihat, wellbeing
 mas'nad, cushion
 matálhá, demand
 mat'lah, motive
 mavád, pus
 maveshi, cattle
 mazá, enjoyment
 mazáq, joke
 maz'hah, religion

māl, goods
málik, master
málum, known
mámúl, ordinary
mānī, meaning
māqul, proper
márfat, through
mátahat, subordinate
mátam, mourning
māidá, fine flour
māidān, a plain
maǵjūd, present, existant
mañl'vī, Muslim theologist
mañqá, opportunity
māñrúsi, hereditary
māñsam, season
māñzá, village
medá, stomach
minnat, supplication
misal, file
misál, example
miyád, limitation
mizáj, disposition, pride
moh'lat, time
m(u)áfiq, agreeable
m(u)áfi, pardon
m(u)am'lá, matter
mu'áviza, compensation
mubáarak, congratulation
muddáliyá, respondent
muddaí, plaintiff
mugál'tá, misunder-
standing
muharram, Moharram
muháv'rá, idiom
muhtáj, needy
muj'rá, deduction
muj'rim, criminal
mukh'bar, informer
mulammá, electroplating

muláqát, meeting
mulázim, servant
mul'zim, accused
mum'kin, possible
munaqqá, raisins
munásib, proper
munshí, scribe
muqaddam, village chief
muqaddamá, lawsuit
muqábilá, comparison
murabbá, preserved fruit
muravvat, politeness.
musáfir, traveller
mushkil, difficult
musibat, calamity
musta'id, alert, ready
mut'laq, at all

nabz, pulse
nafá, profit
nafis, fine
naf'rat, hatred
nahar, canal
nahúsat, abominableness
nasal, breed
najúm, astrology
nashá, intoxicant
naváb, lord
nál, horse-shoe
nam'dá, coarse woollen cloth

naqad, cash
naqal, imitation, copy
naqáb, covering
naqshá, map, plan
nasib, luck
natíjá, result
nazakat, delicacy
naz'lá, catarrh
naz'r(ána), offering

nára, slogan
náyab, assistant
niháyat, extremely
nikáh, matrimony
nisbat, than
nishán, sign
niyat, intention
nuqs, flaw
nuqsán, loss
nuskhá, prescription

qabr, grave
qabúl, accept
qabz, costiveness
qab'zâ, possession
qad, size
qadam, footstep
qadar, qadr, regard
qah'vá, coffee
qalam, pen
qaliyâ, meat
qalî, lime
qanât, tent-wall
qandîl, candle-stand
qarîb, near
qasam, oath
qasâb, butcher
qasâi, butcher
qasbâ, town
qasûr, fault
qata'î, at all
qatâr, line
qatl, murder
qat'rá, drop
qazîyâ, dispute
qâbil, fit, worthy
qâyadâ, rule
qâyâl, convinced
qâyam, steady
qânûn, law

qátíl, murderer
qāl, vomit
qāid, imprisonment
qāum, tribe
qil'á, fort
qillat, dearth
qismat, luck
qissá, tale
qist, instalment
qímat, price, value
qormá, stew
qufal, lock
qur'bán, sacrificed
qulfí, jelly
qurq, attachment

rab, God
rabi, second crop
rabt, relation
radd, cancelled
rafá, remove
ra'ís, leading citizen
rakáb, stirrups
raqam, sum, amount
rasála, cavalry
rasam, rite
rasúk, influence
ráhat, repose
ráy, opinion
reshá, bad cold
rish'vat, bribe
riváj, usage
riyásat, chieftdom, state
ru'ab, dignity, awe
rukh'sat, leave
rut'ba, rank

sabaq, lesson
sabar, sabr, patience
sabūt, proof

safar, travel
sahí, right
sakhí, generous
sakúnat, residence
saláh, advice
salám, greetings
salámat, safety
san, year
sanad, certificate
sandúq, box
saráy, inn
saresh, glue
sarráf, banker
satah, surface
savál, question
sáf, clean
sálím, entire
sa'ís, syce, groom
sális, arbiter
sáqi, cup-bearer
sáyat, auspicious time
shahad, honey
shahádát, evidence,
martyrdom
shahíd, martyr
shakhs, person
shak, doubt
shaki, appearance, form
sharáh, wine
sharárat, mischief
shar'hāt, syrup
sharíf, noble, highborn
shart, condition, bet
sha'úr, sagacity
shá'ir, poet
shámat, ill-luck
shámil, included, join
shán, pomp
shaitán, devil. mischievous
person

shamq, fondness, hobby
shekhi, boast
shikáyat, complaint
shi'r, couplet
sholá, spark
shuhá, suspicion
shurú, start
sikká, coin
síl'silá, series, connection
sirf, only
suhah, morning
sulah, peace
súrat, figure, face
suráhí, pitcher

taháh, ruined
tahdíl, changed
tahíyat, disposition
tah'lá, tabour
tad'bir, device
taf'síl, detail
taf'tísh, search
tah'síl, subdivision
tajarhá, experience
takalluf, formality
takiya, pillow
tak'líf, trouble
tak'rár, dispute
taláh, pay, demand
taláq, divorce
ta'lluq, connection
tamám, all
tamáshá, fun, show
tamíz, discernment
tanázá, dispute
tankháh, salary
tanúr, oven
taqázá, call, demand
taqávi, loan
taq'dir, luck

taqrīr, speech
taraf, side
tarah, like
taraqqī, increment,
progress

tariqa, method
tar'kih, mode
tasalli, satisfaction
tash'rif, your honour
tasvir, picture
tavelá, stable
tádád, number
táj, crown
tálim, education
táq, shelf
táqat, strength
táریف, definition
tárikh, date
tá'un, plague
táviz, amulet
tāi, decided
tāish, rage
tāmr, manner
tijárat, trade
túfan, storm, flood
túl, length

uʃrat, wages
umdá, fine
umr, age
unáh, berry
urf, alias
uzr, objection

vagairá, et cetra
vaham, whim
vajah, cause
vakálat, pleading
vakíl, pleader
vaqt, time

(he)vaqúf, fool
 varaq, leaf
 vasílá, means
 vasiqá, deed
 vasiyat, will
 vasúl, collect
 vatan, country
 vazan, weight
 vazífá stipend
 vazír, minister
 vadá, promise
 váfar, extra
 val'dáin, parent
 váqa'i, in truth
 váqif, acquaintance
 var'dát, happening
 váris, heir
 vástá, relationship
 vidá, farewell
 viláyat, England
 virán, desolate

yatím, orphan
yáni, that is

zahah, slaughter
zaht, confiscation
zalil, abject
zamáná, times
zanjir, chain
zar(r)á, particle, a little
zarúrat, need
záhtá, procedure
záfrán, saffron
záhir, evident
zálim, tyrant
zámin, surety
záyad, excess
zidd, perverseness
zikr, mention

zilá, district
zimmá, responsibility
ziyáfat, feast

zúkám, bad cold
zyádá, much

2. A list of Turki words in Hindi borrowed through Persian

(afim)-**cí**, opium-eater
ága (orig. master),
 merchant

áqá, master
bábabá, father
bahádur, warrior
bakhshí (orig. pay-
 master), a title

bávarcí, cook
begam, lady
buláq, ear-ornament
buq'cá, bundle
híví, wife

cakallas, row, ado
cak'mak, flint
cam'cá, spoon
cáqú, knife
cashmá, spring
cecak, small-pox
cik, Venetian blind
dárogá, superintendent
el'cí, ambassador
galicá, rug

barával, vangaurd
jájam, carpet
jeb, pocket
kháú, lord
kharád, lathe

(khazán)-**cí**, treasurer
kur'tá, shirt
lášh, corpse
 (mashál)-**cí**, torch-bearer
mucal'ká, bond
 (páya)**cá**, foot of trousers
qam'cí, whip
qábú, control
qalábuttú, embroidery
qalí (Tur. **qályún**), a
 smoking pipe
qazáq (orig. cossack),
 robber

qáín'cí, scissors
qormá, stew
qulfi, ice-cup
qulí, porter
qurq, attachment
sāugát, rarity
tagár, trough
tam'gá, medal
top, gun
toshak (orig. floor),
 cushion

turk, Turk
túrání, Tartar
urdú (orig. camp),
 market, Urdu language

APPENDIX C

A list of Araho-Persian loans and their Hindi equivalents (*vide p. 22*).

<i>Persian loan</i>	<i>Hindí</i>	<i>Persian loan</i>	<i>Hindí</i>
'adavat	bār	bandobast	prabandh
af'sar	adhikarí	banisbat	apekṣá
agar	yadī	barábar	samán
'ajīb	vicitr	bar'bád	naṣṭa
akh'bār	samácár-patra	bar'dásht	sahan (kar'ná)
'aql	buddhi	b'ád	piche
'alává	atirikta	bád'sháh	mahárájá
amír	dhaní	bág	bápi
áb'páshí	siñcái	bārish	varṣá, meñh
áb'ru	mán	báshindá	nivási
áfāt	vipatti	bāi	becí
'ám	sádháran	be-ada b	ashishta
ás'mán	ákásh	beshak	nissandeh
ástín	báñh	betáb	vyákul
'āib	doṣ	bímár	rogí
'āish	bhog-vilás	bímári	rog
auqát	sámarthya	bukhár	táp
'aurat	strí	buz'díl	ḍar'pok, káyar
auzár	hathiyár, rách		
		cañd	kuch
badan	tan	cákar	sevak
bad'hazmí	ajirṇa	cíz	vastu
badí	burái		
bad'námí	nindá	dafá	bár
bagār	biná	daftar	káryálay
bahádur	shúr'vír	dagá	chal
bahár	vasant rtu	dalál	bic'vaí
bal'gam	kaph	dalíl	tarka

SYNONYMS

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PERSIAN INFLUENCE

Persian loan	Hindī	Persian loan	Hindī
dam	svāṅs	gadar	upadrav
daṅgā	jhaḡ'rá	galat	ashuddha
dar'bār	(ráj) sabhá	gam	dukh
dard	pirá	gaṇdá	māilá
dar'ja	pad	garam	tátá
dastakhat	hastákṣar	garaz	pra yojan
davá	aṣadh (oṣadh)	gar'dá	dhul
davákhána	aṣadhálay	garīb	daridra, nirdhan
dákhil	praviṣṭa, pāṭhā huá	garūr	ghamaṇḍ
dám	mol	gaváh	sákṣi, sákhi
dāulat	dhan	gotá	ḡub'kí
dāurá	phérá	gulám	dás
dil	man, hrday	gussá	krodh
dillagi	ṭhaṭholí	gustákh	ashisṭa
dimág	mastiṣka, bhejá		
diváná	págal	had, hadd	símá
dost	mitra	hal	nip'tará
dukán	hát	hameshá	sadá
dum	puñch	ham'lá,	ákramaṇ, caṭhái
duniyá	jagat, saṅsár	haq'dár	adhikári
durust	ṭhik	haraj, harj	bádhá, akáj
dushman	shatru	havá	váyū
		hāus'lá	sáhas
e't'ráz	ápatti	himmat	sáhas
e'vaz (meñ)	bad'le (meñ)	hisáb	lekhá
		hissá	bhág
fan	kalá	hoshiyár	catur
faqír	sádhū	hujjat	tarka
farq	antar		
fareb	chal	ikhtiyár	vash, adhikár
fariyád	prárthaná	il'zám	abhiyog
fasád	jhaḡ'rá	intizám	prabandh
fasl	upaj, samay	intizár	pratíkṣá kar'ná,
fatúr	vikár	(kar'ná)	parakh(ná)
fazul	vyartha, nirarthak	ishará	sāin
faqá	up'vās, chuṭṭi	istifá	tyág'patra
fáy'dá	lābh	ittifāq	saṅyog
fais'lá	nirṇay	'izzat	pratiṣṭhā, ádar
fikr	cintá	ímán	sacái

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APPENDIX C

Persian loan	Hindī	Persian loan	Hindī
jagah	sthal	khushámád	cáp'lusí
jaldí	shighra	khush'bu	sugáṇdhi
javáb	uttar	khun	lahú
jáhil	ujadd		
ján	prāṇ	lashkar	sená
ján'var	pashu	lál	rak ta
jári	cálu	lāsh	shav, miṭṭi
judá	alag	liház	saṅkoc
jurm	ap'rādh		
		madad	saháy'tá
kam	thorá	mad'risá	pāṭh'shalá
kamí	ghaṭi	magar	kintu
kamíná	ochá	mah'sul	kar
kamar'baṇḍ	nálá	maj'búr	vivash
kam zyádá	thorá bahut	makán	ghar
káfur	kapur	manzúr	svikrt
káhil	ál'si	mash'húr	prasiddha
kám'yáb	saphal	mas'lan	yathá
kár	kám	mat'lab	prayojan
kásht	khetí	mazá	ánand
kinára	chor	mazáq	hañsi, ṭhaṭṭhā
kiráyá	bhárá	máfi	kṣamá
kitáb	pothi	máh	más
kulí	moṭiyá	mál'guzári	lagán
khavar	samácár	málik	svámí
khabt	págal'pan	má'mulí	sádháran
khazán'ci	rok'ri	mátam	shok
kharc	vyay	māuqá'	samay
khar'gosh	shashá, khar'há	me'dá	ámáshay
khatm	púra	meh'mán	atithi
khális	shuddha	miy'ád	avadhi
kháli	ritá	mínár	lāṭh
khán'dán	gharáná	mírás	bapauti
khátir	satkár	mudarris	shikṣak
khid'mat	sevá	muddat	avadhi, kál
khiláf	viruddha	muhar	ṭhappá
khitáb	pad'ví	muj'rái	kaṭauti
khud	áp, svayam	muláyam	komal
khush	magan, prasanna	mulk	desh

SYNONYMS

<i>Persian loan</i>	<i>Hindī</i>
mul'zim	abhiyukta
munādī	dhin'dhorā
muqābilā	virodh
musāfir	yātrī, pathik
nabz	nārī
naḡā	lābh
nakh'rā	hāv-bhāv
naqd	rok
namak	lon, non
namī	silān
naqal	pratilipī
naq'li	jālī
naram,	
narm	komal
nashā	mad
nasl	vañsh
natijā	phal
nazakat	sukumār'tā
nākhūn	nakh
nāmard	napuñsak
nāsamajh	nirbuddhi
nāzuk	sukumār
naujavān	nav'yuvak
naukar	ṭah'luā
nek	bhalā
nigāh	cit'van
nihāl	sukhī
nihārī	jal'pān
nishān	cinh
nivālā	grās, kāur
nīyat	icchā
numāish	pradarshini
nuq'sān	hāni
'oh'dā	pad
pahal'vān	malla
pareshān	ghab'rāyā

PERSIAN INFLUENCE

<i>Persian loan</i>	<i>Hindī</i>
par'hez	bacāv
pākhanā	ṭaṭṭī
pāidā	utpanna
pāidāvār	upaj
pec	ghumāv
peshá	vyav'sáy
pesháḡ	mut (mūtra)
pes'h'gī	agāu
pes'h'vāi	ag'vāni
pusht	piṛhī
qad	ḡil
qadam	ḡag
qahar	āpatti
qalam	lekh'ni
qarār	ṭah'rāv
qarīb	nikat
qarīb qarīb	lag'bhag
qatl	hatyā
qatār	pañkti
qat'rá	būnd
qasūr	ap'rādh
qābil	yogya
qābū	vash
qāid	bandhan, kārāvās
qāidi	bandī
rañj	khed
rasid	pahunc
ravān'gī	prasthān, calān
rāh'zanī	ḡākā
rāstā	mārga, path
registān	marusthal
rihā	mukta
rishtedār	sambandhī, nāti
rosh'ni	prakāsh
roz	din
rozi	jivikā

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<i>Persian loan</i>	<i>Hindī</i>
sabz	harā
safed	gorā, ciṭṭā, uj'lā
sakht	kāṭhor, kaṛā
salāh	parāmarsha, sammati
savāl	prashna
sazā	dañḡ
sāf	nirmal, shuddha
sāyā	chāyā
sālāb	bāṛh
sharam	laj jā, lāj
sharīf	bhalā
shādī	vivāh, byāh
shānq	cāv
shekhi	ahañkār
shikār	aher
shub'hā	sandeh
shukr	dhanyavād
shurū	ārambha
sustī	ālasya
sūrat	rūp
tab'dilī	parivartan
tah	parat
tak'lif	kaṣṭa
talāsh	khoj
tar	ḡilā
taraf	or
tarah	bhāñti
taraqqī	unnati
tarāzul	tulā, tak'rī
tariqā	ḡhañg
tar'kib	ḡhañg
tar'ūb	kram
tasallī	santoṣ
tash'rif	padhār'nā
tas'vir	citra
tā'id	anumodan

APPENDIX C.

<i>Persian loan</i>	<i>Hindī</i>
tākid	anurodh
t'arīf	prasharīsā, lakṣaṇ
umar, umr	āyu, avasthā
umda	baṛhiyā
ummīd	āshā
ustād	guru, ācārya
vajah	kāraṇ
vazifā	vrtti, chātravrtti
vazir	mantri
vādā	pratijñā
vāpas	lauṭā
vār'dāt	ghaṭ'nā
vāstā	lagāv
vāste	liye
virān	ujār
yatim	anāth
yā	vā, ath'vā
yānī	arthāt
yār	mitra
yāri	mitratā
zubān	jīb
zabar'dastī	atyācār
zahar	viṣ
zakham	ghāv
zamānā	samay
zamīn	bhūmi, dhar'ti
zard	pilā
zarūrat	āvashyak'tā
zāyā	naṣṭa
zidd	haṭh
zor	bal, shakti
zulm	atyācār
zyādā	adhik, bahut

APPENDIX D

A list of Araho-Persian loan-words semantically changed (*vide p. 22*).

	<i>Persian meaning</i>	<i>Hindi meaning</i>
ahl'kár	domestic worker	court-peon
as'háb	causes	goods
ám	well-known	common
hahár	spring	spring, pleasure
hahí	revealed book	account book
bagal	place	armpit
handá	servant, slave	man
hand'gi	slavery	worship
haramad	come out	reclamation
har'kat	abundance	kindness, profit
harání	rainy	raincoat
barf	snow	snow, ice
bímá	bím=fear	insurance
hukhár	steam	fever
cas'ni	specimen	flavour
cik	a fine cloth	Venetian blind
cāngán	a stick	a play, playground
daftar	book, file	office
dargáh	gate	shrine, court
dariyá	sea	river
dáná	grain	grain, gram, bead
dárú	remedy	medicine, wine, gun-powder
dává	claim, demand	plaint, claim
dāmr	age	round
dimág	brain	pride

	<i>Persian meaning</i>	<i>Hindi meaning</i>
diván	a tittle, an account book	minister, court
diváni	court	civil court
gahan	forgetting, cheating	embezzlement
girdávar	touring person	a village official
guláhi	belonging to the rose	pink, light
haftá	week	week, Saturday
hajámat	scarification	hair-cutting
hakím	philosopher	physician
har'kára	attendant	runner
havál'dár	circle officer, detainer	a military rank
huj'rá	room	canopy
hukká	case, box	smoking pipe
ijára	privilege	dues
imán'dár	faithful	honest
jalús	sitting	procession
jamádár	collector	sweeper
janáh	place	Sir
janáza	a sick person, corpse	bier
jarráh	stabber	surgeon
javáb	reply	reply, revenge, equal
juz	part	a forme of 8/16 pages
kas'hi	professional	prostitute
kánún'go	lawyer	a village official
khahar	knowing	news
khalífa	Caliph	barber's title
khamír	dough, leaven	nature, dough
khas	straw	a special grass
khasam	enemy	husband
khassí	castrated	eunuch, he-goat
khat	line	letter, writing
kháh-makháh	wish it or not	without reason
khán'dáni	belonging to the family	of good birth

	<i>Persian meaning</i>	<i>Hindi meaning</i>
khān'sāmā	lord of the household	cook
khār	thorn	thorn, jealousy
khātir	heart	sake, entertainment
khāirāt	goodness	charity
khvājā	eunuch	faqir, master, a title
kulānc	a yard	jumps
kur'sī	pulpit seat	seat, chair
latifā	fine thing	tit-bit
lifāfā	wrapper	envelope
madd	flow	item
mahal	place	palace
masālā	opinion	spice
mashāl	light	torch
maskharā	butt	joker
māmūlī	practical	ordinary
mirzā	son of a richman	a title
mīrāsī	one who inherits	drummer
mohallā	residence	locality
mohar	seal	seal, ring, pound
morcā	battery	fortification
mulzam	annexed	convicted
munādī	shouter	proclamation
munim	one who appeases	clerk
muravvat	manliness	generosity
musāhih	companion	courtier
mutasaddī	usher	store-keeper
nafar	a number of men	servant, person, labourer
najūm	stars	astrology
naql	change	copy
naqshā	painted thing	chart, map
naz'lā	supplies	catarrh
nāh	pure	dirty water
nālish	lamentation	law-suit
nigāh	look, care	look, care, kindness
nihāl	plant, cushion	happy

	<i>Persian meaning</i>	<i>Hindi meaning</i>
nizām	manager	Governor, Ruler of Hyderabad
palīt (palīd)	unlawful	dirty, ghost
par'cā	a bit	slip, question paper
pāband	foot-tied	punctual
pārcā	piece	cloth
pāny'cā	foot	foot of the trousers
pāyā	foot	foot, ladder, rank
pāivand	grafting	grafting, patch
peñc	cure, twist	screw, difficulty, part of a machine
phāil'sūph	philosopher	cunning
post	skin	skin, poppy
posti	intoxicated	lazy
purzā	piece	slip of paper, part of a machine
rasad	arriving, store	provisions
rasūkh	firmness	influence
raūsh'nāi	light	ink
rezā	piece	piece of cloth
riyāsāt	nobility	State
roz'gār	times	employment
sahzī	vegetation	vegetable
salāh	rectitude, honesty	consultation
sar'dār	sir, superior	head, agent, chief
sar'kār	head	government
savārī	act of riding	rider, vehicle
sāfā	filtering cloth	turban
sāhah	owner	sir, master
sāir	scene	walk
shāh'zādā	prince, princess	prince
shoshā	a particle, thread	point, pointed saying
sikkā	a die for coining	coin
sil'silā	chain	series, connection
sirf	pure	only
sul'tān	king, queen	king
sūbā	province	province, governor

	<i>Persian meaning</i>	<i>Hindi meaning</i>
tad'bir	contemplation	means
taf'sil	distance	details
tah'sil	collection	sub-division
talab	want	pay, call
tamásbá	moving about	fun, play
tar'kib	mixture	method
tāiyár	ready	ready, alert, fat
toshákbáná	pantry	wardrobe
túfán	violence, abundance	storm, flood, calamity
vahí	revealed book	bahí, account book
vakíl	agent	lawyer
vasíká	confirmation	registered deed
zabání	of tongue	oral
zabt	control	confiscation
zakhírá	store	heap, plant-nursery
zanáná	female	eunuch, harem, wife
zar	gold	gold, wealth
zar'dá	yolk of egg, a rice- pudding	a rice-pudding, a kind of horse, an element in tobacco
zar'dí	yellowness	yolk of an egg
zitr	remembrance	mention
zilá	side, part	district
ziládár	district officer	district officer, canal officer
zín	saddle	saddle, drill cloth
zulm	darkness	cruelty

APPENDIX E

Foreign words in Kabir's poetry (*vide p. 70*).
Figures refer to pages in *Guru Granth Sahib*.

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APPENDIX G

Foreign words in Tulsī's works (vide p. 70)

B=Barvāi Rāmāyana, D=Dohāvalī, G=Gītāvalī, H=Hanuman Bāhuk. J=Jānakī Mangal, K=Kavitāvalī, Kr=Kr̥ṣṇa-gītāvalī, P=Pārvatī Mangal. R=Rāmāgyā Prashna, RL=Rām Lalā Nahachū RM=Rām'carit mānas. S=Tul'sī Sat'sai, VP=Vinay Patrikā, VS=Vairāgya Sañdipani.

abir (G., RM. 1.195.3)	balañd
akas (G. 1.82, K. 7.100)	balai (G., K. 5.10), balay; balāiyā (K. 6.52)
ak'sar (RM. 3.32)	bañd
añbāri (RM. 1.300.1)	barābari (RM. 1.310.1)
añdesā (RM. 1.14.5)	bāg (VP, K., RM. 1.37); bāgan-ha (RM. 2.83.4); bāgā (RM. 2.106.2); bāgu (RM. 1.227)
añdesb (B. 14)	bāg'bān (K. 5.31)
araj (D. 300)	bāj (S., VP. 219, K. 6.24); bāju (RM. 2.23); bāju (RM. 2.230.3)
as'bāb (K. 5.12)	bājah (RM. 3.16.3)
as'varā (K., RM. 7.95.4)	bājār (RM. 7.28.1); bājāru (RM.)
āb (K., G.)	bāje; bāje bāje (K. 1.8)
ān (K. 7. 169)	bāji (VP., K. 7.67, 7.95)
	bājigar (VP. 151)
badali	bāp (K.); bāpu (VP. 277); bāpū (RM.)
badi	bār; bārā (RM. 2.156.2)
bad'le (RM. 7.208.6)	bārik (Kr. 41)
bah'ri (K.)	bāirak (VP. 145)
bajāj (RM. 7.28.1)	bāirakh (K., Kr. 32)
bajār (K., G.), bajāru (RM. 1.246.1)	becārā (RM.)
bakbār	
bakh'sis (K. 6.10)	
bak'sat (G. 1.43)	
bak'sis (K., RM. 1.306.2)	
bakucā (Kr.)	

hegári (VP. 189)
hehál; **bihálú** (RM. 2.37.1)
bekámahiñ (Kr. 5)
hiháke (G. 1.62)
hiháki (RM. 1.24.2)
hidá (RL., RM., P. 155)
hihál (RM. 7.102.3); **bihálá**
 (RM. 4.6.6); **bihálu** (VP. 74);
bihálú (RM. 2.322.1)
biráná (VP. 235)

caláki (Kr., K. 7.134)
cañg (RM. 2.240.3)
carag (D. 301)
cák'ri (K. 767)
cára (RM.); **cáro** (K., Kr. 34)
cañgán; **cañgáná** (G., RM.
 6.27.3); **cañgánāñ** (G. 1.43)

qaph (G. 7.2)
qhol (G., K., J., RM.)
dagá (K., Kr. 24); **dagái** (K.
 7.93)
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dagáháji (VP. 264)
dago (S.)
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damának (K., H. 38)
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darad (S. 308)
daráj (K. 7.79)
dar'hár (RM., S., K., VP. 71);
dar'bárá (RM. 2.76.3)
dariyá (K. 7.46)
davá
dád; **dádi** (K., VP. 144)
dág (K., S., VP. 70)
dáij (RM.)
dám (K., VP.)

dánv
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díl (K. 6.52)
duni (VP. 275); **dunie** (H. 44)
dnní (RM., G., VP., K. 7.72)

gac (G., RM. 7.50.2)
gam
gani (VP., G., RM. 1.28.3);
ganihiñ (VP. 274)
gañj; **gañju** (G. 1.19)
garad (K. 7.158)
garaj (S., D. 300)
garam (VP. 249)
gar'dan; **gar'dani** (RM. 2.185.3)
gard (RM. 5.55.4); **gardá** (RM.
 6.67.2)
garíh (Kr., VP., R., S., K., G.,
 RM. 1.13.4); **garíb neváj** (K.
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garíhi (VP. 262)
gar'ji (K. 7.133)
gar'hr (RM., K. 1.20)
gáro
gāin (S. 392)
girah (S. 156)
goto (VP. 161)
gudará (RM. 2.202.4)
gnd'rat (RM. 2.204.3); **gudari**
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gulál (G.)
gulám (VP., K. 7.14); **gulámani**
 (K. 7.167)
gumán (S., K., RM. 7.62);

gumánu (RM. 7.102.2)
gumáni (RM. 2.172.3)

had (K. 7.1)
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hajári (K.)
halak (K. 6.25)
haláká (K.)
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harám (K. 7.76)
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itáti (S., K., D. 148)
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jahar (K.); **jaharu** (VP. 250)
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jamáno (K. 7.79)
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nishán
nisháni
niváj (S., VP. 78); **nivájab**; **nivájibo** (VP., G. 5.30); **nivájihanú** (K. 6.2); **niváje** (VP. 249); **nivájo** (H. 31); **nivajú**; **nivajyá** (H. 20); **nivájyo** (VP. 71)
niváji (Kr.)
ník (B., R.); **nike** (K. VP.)
niki (R.M.)
palítá (S., D. 515)
par'dá (K. 1.16, VP. 32)
par'väh (K. 7.27); **par'váhi** (K. 7.49)
pasopes
payáde (R.M. 2.221.3)
pád'sháh
páimál (K.)
pák (K., H. 40)
pásang; **pásangahu** (VP. 241)

- pehc** (G.)
phaham (K., VP. 265)
phajihat; **phajihati** (D. 65)
pharak (R.M. 7.29.1)
phanj (R.M. 6.79.6); **phanjen** (K.)
phirojá
pirojá (R.M. 1.288.2)
píl (K., VP. 248)
poc (K., S., G. 1.84, VP. 220); **pocá** (R.M. 6.77.4); **pocu** (K. 7.121); **pocú** (R.M. 2.211.2)
poci (G. 2.65).
raham (K. 6.8)
rajái (K., H. 32), (R.M. 2.46.2)
rajáy (K. 5.25)
ravá (K. 7.56)
ráji (Kr. 61)
rāiyat (S., D. 521)
ruk (K., S., J., VP., R., G. 1.66, R.M. 3.136.1)
rukhan (S., D. 342).
sabil (K. 6.52)
saham (K. 5.8, R.M. 1.29.1); **sahami** (R.M. 2.20.1); **sah'mān**; **sah'me** (P., R.M. 2.160.2); **sah'mí** (G. 1.83); **sah'mat** (VP., K. 6.43).
sahar (K.); **saharu** (VP.)
sah'dáni (K. 5.26)
sahidání (R.M., VS. 51); **sahidānu** (K., VS. 33)
sahi (VP., Kr., P., R.M., K. 1.16, G. 2.11)
sah'nai (P., R.M. 1.263.1); **sah'nānhi** (G. 7.21)
sajái (K., G.); **sajái** (R.M. 2.19.3)
sak (G., K., R.M. 1.245.1)
saram (VP. 131)
saraph (R.M. 7.28.1)
sarík'tá (K.)
sar'kas (K.)
sar'khat (K. 6.58)
sat'rañj (VP. 246)
sáh (K. 7.107)
sáhab (K., G.)
saheb (VP., H. 20)
sáhehi
sáhi (K. 7.100)
sáhih (R.M., VS., S., Kr., R., K. 7.183)
sáhihi (D. 570)
sáj (Kr., K., R.M., G., VP.)
sálim (K.)
sámo (VP. 228)
sānda (VP. 264)
sir'táj (R.M. 1.329)
sípar (G. 6.5)
sor (G., K. 6.9); **sorá** (R.M. 6.68.1); **soru**; **sord** (2.86.1)
sulákhi (K. 7.24)
sul'tano
sumár (K.)
súрати (G., Kr. 28)
tahas-nahas (K. 5.2)
takiya (K., VP. 33)
taláh
tamá (K.)
taraki (H. 40)
tar'kas; **tar'kasi** (G. 140)
táj (K., G., VP.)
táji (R.M. 3.38.3)
tákat
teji (K. 7.19)
tír (R.M., G. 6.11)
top'ci (S., D. 515)
tupak (D. 515)
umari (K. 7.79)
vasile (VP. 32)

APPENDIX H

Arabic and Persian element in *Prthviraj Rasau* (vide p. 67.)

[Some of these words occur in other contexts as well. But typical references only have been given here. The poet has mutilated most of the foreign words which are not easily identified. Figures refer to numbers in Nagari Pracarini Sabha edition.]

abe, 106, without
adabb, **adab**, 32, respects
abak, 24, 294, no right
ajabb, 51, wonder
ajjáb, 315, torture
aj'máyau, 142, tried
aj'ráyal, 181, Israel
akali, **akal**, 46, wisdom
akb'ni, 100, boiled meat
ali, 165, noble, Ali
allah, **allab**, 25, 121, God
amir, **hamir**, 2, 119, 335, noble
ahdes, 649, dread
arabbi, 57, Arab
araj, 150, request
ar'dasi, **ar'das**, 480, petition
aroj, 2, zenith
asali, **asal**, 115, real
asil, 18, original, tame
as'man, 56, sky
assil, 225, well-born
as'var, 432, rider
aththa bajari, rank
ab, 23, water
adall, 220, justice
adam, 287, man

adaám, Adam
alam, the world
aram, 62, rest, garden
asik, 752, lover
asnd, 56, satisfied
atas, fire
avaji, **avaj**, 39, 53, voice
alb, defect
airak, 115, Iraq
auladi, 3, progeny
auliya, 220, saints

babbar, 44, tiger
bagali, 16, side
bagasi, 3, 65, forgive
bagasis, 61, 721, gift
bag'tar, 432, 605, armour
bahasi, 67, discussion
bah'ri, 23, a bird of prey
bajar, 89, market
bajir, minister
bakhat, prosperity
bakhat, 100, 148, time
balak, 8, Bactria
balai, 46, calamity
bali, saint

ON HINDI

baloc, 355, Baluch
bandar, 204, port
banda, 12, 74, slave
bandigi, 822, servitude
banduk, 43, 144, 211, musket
bang, 166, call
bar'jor, 30, by force
bas'ti, 156, gardener
bagu, **bag**, 51, garden
baj, 96, falcon
bajh, side
banggir < **bank** + **gir**, 225, bayonetman
bai, 117, without
begam, 75, queen
bhist, 26, 1233, paradise
bihad, limitless
bibi, 448, lady
bukhari, 99, of Bokhara
buraj, 5, turret

cab'bacá, 5, cistern
cahg, 85, harp
casam, 18, eye
cavaggán, 50, polo
cabak, 80, whip
cain, 65, rest
cangatta, 99, Mughal
cangirad, 64, all round
cangsh, 96, chicken
cigg, 1639, Venetian blind
cirak, 39, lamp
cugal, 109, informer
cug'li, 163, backbiting

dagg, 590, blot
dakhal, 175, intrusion
dallál, broker
damamá, tabour
damanaák, 174, carbine

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APPENDIX H

dar, 322, 396, 735, door
darán, 189, place
dar'bar, 34, 474, court
dar'gab, 14, 32, 77, court
dariy, 188, of a door
dariyá, 65; **dariyau**, 80, 205; river
darikhánai, carpet-store
darakhat, 145, tree
darog, 110, falsehood
dar'van, 34, porter
dar'vaje, 815, door
dar'ves, 54, saint
dast, 104, hand
dastak, 186, knocking
damañ, 175, skirt
dil, heart
dillasa, 361, consolation
din, 136, religion
diván, 24, court
dojig, 137, hell
dubáh'gir, 10, well-wisher
dulice, 36, 1640, rug
dummi, 5, sheep
dunim, 88; **duniyán**, 993;
dus'manu, 10, enemy [world]
duváh, 8, prayer

el'ci, 259, envoy
eraki, 57, Iraqi horse

gajjaniñy, 651, Ghaznavid
gandi, 766, rotten, dirty
garamma, 540, hot
garib nevaj, 1656, kind to the poor
gar'si, anger
gasad, 167, happy
gasta, 324, tour
gaji, 209, saviour

SYNONYMS

<i>Persian loan</i>	<i>Hindī</i>
mul'zim	abhiyukta
munádī	dhīndhorā
muqābilā	virodh
musāfir	yātrī, pathik
nabz	nāfī
naḡā	lābh
nakh'rá	hāv-bhāv
naqd	rok
namak	lon, non
namī	sīlan
naqal	pratilipī
naq'li	jālī
naram,	
narm	komal
nashā	mad
nasl	vañsh
natijā	phal
nazākat	sukumār'tā
nākhūn	nakh
nāmard	napuñsak
nāsamajh	nirbuddhi
nāzuk	sukumār
nañjavān	nav'yuvak
nañkar	ṭah'luā
nek	bhalā
nigāh	cit'van
nihāl	sukhī
nihārī	jal'pān
nishān	cinh
nivālā	grās, kaur
nīyat	icchā
numāish	pradarshini
nuq'sān	hāni
'oh'dā	pad
pahal'vān	malla
pareshān	ghab'rāyā

PERSIAN INFLUENCE

<i>Persian loan</i>	<i>Hindī</i>
par'hez	bacāv
pākhānā	ṭaṭṭī
pāidā	utpanna
pāidāvār	upaj
pec	ghumāv
peshā	vyav'sāy
peshāb	mūt (mūtra)
pesh'gī	agāu
pesh'vāi	ag'vānī
pusht	piṭhī
qad	dīl
qadam	ḡag
qahar	āpatti
qalam	lekhnī
qarār	ṭhah'rāv
qarīb	nikat
qarīb qarīb	lag'bhag
qatl	hatyā
qatār	pankti
qat'rá	būnd
qasūr	ap'rādh
qābil	yogya
qābū	vash
qāid	bandhan, kārāvās
qāidī	bandī
rañj	khed
rasīd	pahunc
ravān'gī	prasthān, calān
rāh'zanī	ḡakā
rāstā	mārga, path
registān	marusthal
rihā	mukta
rishtedār	sambandhī, nāti
rosh'nī	prakāsh
roz	din
rozi	jivikā

ON HINDI

<i>Persian loan</i>	<i>Hindī</i>
sabz	harā
safed	gorā, ciṭṭā, uj'lā
sakht	kāthor, kaṭā
salāh	parāmārsha, sammati
savāl	prashna
sazā	dañḡ
sāf	nirmal, shuddha
sāyā	chāyā
sāilāb	bāṭh
sharam	laj jā, lāj
sharīf	bhalā
shādī	vivāh, byāh
shāuq	cāv
shekhi	ahanikār
shikār	aher
shub'hā	sandeh
shukr	dhanyavād
shurī	ārambha
sustī	ālasya
sūrat	rūp
tab'dilī	parivartan
tah	parat
tak'lif	kaṣṭa
talāsh	khoj
tar	gilā
taraf	or
tarah	bhānti
taraqqī	unnati
tarāzū	tuḡā, tak'ri
tariqā	ḡhañg
tar'kīb	ḡhañg
tar'tīb	kram
tasallī	santoṣ
tash'rif	padhār'nā
tas'vir	citra
tā'id	anumodan

APPENDIX C.

<i>Persian loan</i>	<i>Hindī</i>
tākīd	anurodh
t'arīf	prashañsā, lakṣaṇ
umar, umr	āyu, avasthā
umda	baṭhiyā
ummīd	āshā
ustād	gurū, ācārya
vajah	kāraṇ
vazīfā	vrtti, chātravrtti
vazīr	mantri
vādā	pratijñā
vāpas	lanṭā
vār'dāt	ghaṭ'nā
vāstā	lagāv
vāste	liye
virān	ujār
yatim	anāth
yā	vā, ath'vā
yānī	arthāt
yār	mitra
yārī	mitratā
zubān	jīb
zabar'dastī	atyācār
zahar	viṣ
zakhām	ghāv
zamānā	samay
zamīn	bhūmi, dhar'ti
zard	pīlā
zarūrat	āvashyak'tā
zāyā	naṣṭa
zidd	haṭh
zor	bal, shakti
zulm	atyācār
zyādā	adhik, bahut

APPENDIX D

A list of Arabo-Persian loan-words semantically changed (*vide* p. 22).

	<i>Persian meaning</i>	<i>Hindi meaning</i>
abl'kār	domestic worker	court-peon
as'bāb	causes	goods
ām	well-known	common
babār	spring	spring, pleasure
babī	revealed book	account book
bagal	place	armpit
baṇḍā	servant, slave	man
band'gī	slavery	worship
barāmad	come out	reclamation
bar'kat	abundance	kindness, profit
barānī	rainy	raincoat
barf	snow	snow, ice
bīmā	bīm=fear	insurance
bukbār	steam	fever
cās'nī	specimen	flavour
cik	a fine cloth	Venetian blind
caṅgān	a stick	a play, playground
daftar	book, file	office
dargāb	gate	shrine, court
dariyā	sea	river
dānā	grain	grain, gram, bead
dārū	remedy	medicine, wine, gun- powder
dāvā	claim, demand	plaint, claim
dāūr	age	round
dimāg	brain	pride

	<i>Persian meaning</i>	<i>Hindi meaning</i>
divān	a tittle, an account book	minister, court
divānī	court	civil court
gaban	forgetting, cheating	embezzlement
girdāvar	touring person	a village official
gulābī	belonging to the rose	pink, light
baftā	week	week, Saturday
bajāmat	scarification	hair-cutting
bakīm	philosopher	physician
bar'karā	attendant	runner
bavāl'dār	circle officer, detainer	a military rank
buj'rā	room	canopy
bukkā	case, box	smoking pipe
ijārā	privilege	dues
imān'dār	faithful	honest
jalūs	sitting	procession
jamādār	collector	sweeper
janāb	place	Sir
janāzā	a sick person, corpse	bier
jarrāb	stabber	surgeon
javāb	reply	reply, revenge, equal
juz	part	a forme of 8/16 pages
kas'bī	professional	prostitute
kānūn'go	lawyer	a village official
khabar	knowing	news
khalīfā	Caliph	barber's title
khamīr	dough, leaven	nature, dough
kbas	straw	a special grass
kbasam	enemy	husband
khassī	castrated	eunuch, he-goat
kbat	line	letter, writing
kbāb-makhāh	wish it or not	without reason
khān'dānī	belonging to the family	of good birth

	<i>Persian meaning</i>	<i>Hindi meaning</i>
khán'sámá	lord of the household	cook
khár	thorn	thorn, jealousy
khátir	heart	sake, entertainment
kháirát	goodness	charity
khvájá	eunuch	faqir, master, a title
kuláúc	a yard	jumps
kur'sí	pulpit seat	seat, chair
latifá	fine thing	tit-bit
lifáfá	wrapper	envelope
madd	flow	item
mahal	place	palace
masálá	opinion	spice
mashál	light	torch
maskhará	butt	joker
mámúli	practical	ordinary
mirzá	son of a richman	a title
mírásí	one who inherits	drummer
mohallá	residence	locality
mohar	seal	seal, ring, pound
morcá	battery	fortification
mulzam	annexed	convicted
munadí	shouter	proclamation
munim	one who appeases	clerk
muravvat	manliness	generosity
musáhih	companion	courtier
mutasaddí	usher	store-keeper
nafar	a number of men	servant, person, labourer
najúm	stars	astrology
naql	change	copy
naqshá	painted thing	chart, map
naz'lá	supplies	catarrh
náh	pure	dirty water
nálish	lamentation	law-suit
nigáh	look, care	look, care, kindness
nihál	plant, cushion	happy

	<i>Persian meaning</i>	<i>Hindi meaning</i>
nizám	manager	Governor, Ruler of Hyderabad
palit (palíd)	unlawful	dirty, ghost
par'cá	a bit	slip, question paper
páband	foot-tied	punctual
párcá	piece	cloth
páúy'cá	foot	foot of the trousers
páyá	foot	foot, ladder, rank
páivand	grafting	grafting, patch
peúc	cure, twist	screw, difficulty, part of a machine
pháil'súph	philosopher	cunning
post	skin	skin, poppy
postí	intoxicated	lazy
purzá	piece	slip of paper, part of a machine
rasad	arriving, store	provisions
rasúkh	firmness	influence
rāsh'nái	light	ink
rezá	piece	piece of cloth
riyásat	nobility	State
roz'gár	times	employment
sahzi	vegetation	vegetable
saláh	rectitude, honesty	consultation
sar'dár	sir, superior	head, agent, chief
sar'kár	head	government
savári	act of riding	rider, vehicle
sáfá	filtering cloth	turban
sáhah	owner	sir, master
sáir	scene	walk
sháh'zadá	prince, princess	prince
shoshá	a particle, thread	point, pointed saying
sikká	a die for coining	coin
sil'silá	chain	series, connection
sirf	pure	only
sul'tán	king, queen	king
súbá	province	province, governor

	<i>Persian meaning</i>	<i>Hindi meaning</i>
tad'hir	contemplation	means
taf'sii	distance	details
tah'sil	collection	sub-division
talab	want	pay, call
tamashá	moving about	fun, play
tar'kih	mixture	method
talyár	ready	ready, alert, fat
toshákhána	pantry	wardrobe
tufán	violence, abundance	storm, flood, calamity
vahi	revealed book	bahí, account book
vakil	agent	lawyer
vasiká	confirmation	registered deed
zabáni	of tongue	oral
zabt	control	confiscation
zakhírá	store	heap, plant-nursery
zanána	female	eunuch, harem, wife
zar	gold	gold, wealth
zar'dá	yolk of egg, a rice-pudding	a rice-pudding, a kind of horse, an element in tobacco
zar'di	yellowness	yolk of an egg
zitr	remembrance	mention
zilá	side, part	district
ziládár	district officer	district officer, canal officer
zin	saddle	saddle, drill cloth
zulm	darkness	cruelty

APPENDIX E

Foreign words in Kabir's poetry (*vide p. 70*).
 Figures refer to pages in Guru Granth Sahib.

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 paikāhar, 1161
 phakaru, 727
 phikaru, 727
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 phnr'mān, 338

113

phur'mānu, 792
 phurmāve, 480
 piyālā, 92
 pīr, 1349, 1374
 pur'jā-pnr'jā, 1105

 rabāh, 478
 rah'mānā, 1161
 raiati, 793
 rijam, 793
 rojā, 480, 483

 sahūri, 1158, 1374
 sak, 727
 salāmu, 479, 1159
 salār, 1161
 sarāi, 792
 sarīki, 480
 sas'karn, 1160
 sābati, 1374

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sāhih, 330, 338, 480,
 1158
 sāhibi, 1251
 sāltāni, 1161
 sek, 1158, 1374
 siharu, 727
 sik'dārā, 793
 sitāb, 792
 subah, 792
 suuati, 477
 sur'tānu, 1160
 sūmahī, 479

 talah, 479
 taras, 480
 tarikati, 340
 tir, 1161
 turak, 340
 tūr, 971

 njū, 1350

APPENDIX F

Foreign Words in Jayasi's *Padmavat* (vide p. 71). Figures refer to pages in 'Jayasi Granthavali', Nāgarī Pracārīnī Sabhā edition.

ab'lak, 229	bir'mijī, 229	pir, 7
adal, 5, 6	jañbur, 222	rabāb, 235
añjirā, 13	jar'de, 229	rosan, 8
ar'dasāñh, 237	kadam, 144, 166	rukḥ, 255, 256, 257
ar'kanā, 54, 189	kamāic, 235	sad'barag, 13, 23
ausān, 66	kamān, 222, 225, 234	samañd, 17
bādām, 13	kāgad, 4	sañgatarāv, 192
bād'sbāb, 5	kāgar, 174	sañ'tarā, 13
bāji, 25	kir'mij, 229	sañjāb, 229
bāñd, 7	kis'mis, 13	sāh, 255
bārigab, 220	kumāit, 229	sābi, 9
bekarārā, 25, 216	lobā, 2	sev, 13
bñlāki, 229		shah, 256
burd, 256	makb'dūm, 7	sirāji, 229
cañgān, 288	masiyār, 122, 226	sīsā, 273
dar, 18	mob'rī, 8	son'jarad, 13, 23
dar'barā, 6, 7	mub'tāj, 5	sul'tān, 7, 9
dastagīr, 7	mur'sid, 7	sul'tāñi, 227
dāg, 276	mush'ki, 229	supete, 229
dārū, 225, 234	narāji, 62	sur'kharū, 8
dinārā, 203	nikhāñā, 227	sūrī, 51
dīn, 8	nisān, 18	tabal, 9
duniyāi, 4, 6	nuk'rā, 229	tamorā, 143
dunī, 8	nyoji, 13, 103	tājā, 7
gilāvā, 127	pāji, 15	tāji, 229
gulāl, 13, 23	phar'ji, 256	tupak, 234
bar, 167	pbolād, 290	tūt, 13
bari, 111	piyāde, 255	umarāgīr, 233
bārā, 11	pīl, 256	

APPENDIX G

Foreign words in Tulsi's works (vide p. 70)

B=Barvā Rāmāyana, D=Dohāvalī, G=Gītāvalī, H=Hanuman Bāhuk. J=Jānakī Mangal, K=Kavitāvalī, Kr=Kr̥ṣṇa-gītāvalī, P=Pārvatī Mangal. R=Rāmāgyā Prashna, RL=Rām Lalā Nahachū RM=Rām'carit mānas. S=Tul'sī Sat'sai, VP=Vinay Patrikā, VS=Vārāgya Sañdipani.

abir (G., RM. 1.195.3)	balañd
akas (G. 1.82, K. 7.100)	balāi (G., K. 5.10), baļāy; balāiyā (K. 6.52)
ak'sar (RM. 3.32)	bāñd
añbāri (RM. 1.300.1)	barābari (RM. 1.310.1)
añdesā (RM. 1.14.5)	bāg (VP, K., RM. 1.37); bāgan-ha (RM. 2.83.4); bāgā (RM. 2.106.2); bāgu (RM. 1.227)
añdesb (B. 14)	bāg'bān (K. 5.31)
araj (D. 300)	bāj (S., VP. 219, K. 6.24); bāju (RM. 2.23); bāju (RM. 2.230.3)
as'bāb (K. 5.12)	bājab (RM. 3.16.3)
as'várā (K., RM. 7.95.4)	bājār (RM. 7.28.1); bājāru (RM.)
āb (K., G.)	bāje; bāje bāje (K. 1.8)
ān (K. 7. 169)	bāji (VP., K. 7.67, 7.95)
	bājigar (VP. 151)
badali	bāp (K.); bāpu (VP. 277); bāpū (RM.)
badi	bār; bārā (RM. 2.156.2)
bad'le (RM. 7.208.6)	bārik (Kr. 41)
bab'rī (K.)	bāirak (VP. 145)
bajāj (RM. 7.28.1)	bāirakh (K., Kr. 32)
bajār (K., G.), bajāru (RM. 1.246.1)	becārā (RM.)
bakhār	
bakh'sis (K. 6.10)	
bak'sat (G. 1.43)	
bak'sis (K., RM. 1.306.2)	
bakucā (Kr.)	

hegári (VP. 189)
behál; **b'hálu** (RM. 2.37.1)
bekámahiñ (Kr. 5)
hibáke (G. 1.62)
biháki (RM. 1.24.2)
hidá (RL., RM., P. 155)
bihál (RM. 7.102.3); **bihálá**
 (RM. 4.6.6); **bihálu** (VP. 74);
bihálu (RM. 2.322.1)
biráuá (VP. 235)

caláki (Kr., K. 7.134)
cañg (RM. 2.240.3)
carag (D. 301)
cák'ri (K. 767)
cára (RM.); **cáro** (K., Kr. 34)
cangáu; **cangána** (G., RM.
 6.27.3); **canganāñ** (G. 1.43)

qaph (G. 7.2)
qhol (G., K., J., RM.)
dagá (K., Kr. 24); **dagái** (K.
 7.93)
dagáháj (K. 7.13)
dagáháji (VP. 264)
dago (S.)
dam
damámá
damáuak (K., H. 38)
dar
darad (S. 308)
daráj (K. 7.79)
dar'hár (RM., S., K., VP. 71);
dar'bára (RM. 2.76.3)
dariyá (K. 7.46)
davá
dád; **dádi** (K., VP. 144)
dág (K., S., VP. 70)
dáij (RM.)
dám (K., VP.)

dáñv
dárú (D. 515)
dává
damr (S. 66)
deváu (K. 5.31)
dir'máuí (VP. 122)
diván (VP.)
díl (K. 6.52)
duui (VP. 275); **dunie** (H. 44)
duní (RM., G., VP., K. 7.72)

gac (G., RM. 7.50.2)
gam
gauí (VP., G., RM. 1.28.3);
ganihiñ (VP. 274)
gañj; **gañju** (G. 1.19)
garad (K. 7.158)
garaj (S., D. 300)
garam (VP. 249)
gar'dau; **gar'dani** (RM. 2.185.3)
gard (RM. 5.55.4); **gardá** (RM.
 6.67.2)
garíh (Kr., VP., R., S., K., G.,
 RM. 1.13.4); **garíb neváj** (K.
 7.1); **garíb niváj** (D. 108)
garíhi (VP. 262)
gar'ji (K. 7.133)
garúr (RM., K. 1.20)
gáro
gáin (S. 392)
girah (S. 156)
goto (VP. 161)
gudará (RM. 2.202.4)
gud'rat (RM. 2.204.3); **gudari**
 (VP. 266)
gul
gulál (G.)
gulám (VP., K. 7.14); **gulámani**
 (K. 7.167)
gumáu (S., K., RM. 7.62);

gumánu (RM. 7.102.2)
gumáuí (RM. 2.172.3)

had (K. 7.1)
hajár (RL., S.)
hajári (K.)
halak (K. 6.25)
haláká (K.)
haláki (K. 7.134)
harám (K. 7.76)
harás (B. 15)
havále (RM. 6.90.4)
hál (RM., K., Kr. 3); **hálá** (RM.
 [1.79.1])
hátá
huuar (RM. 7.31.3)
husiyár (K.)

itáti (S., K., D. 148)
it'ráj (S. 261)
iyár

jahar (K.); **jaharu** (VP. 250)
jaháj (G., K. 6.25); **jahájú** (RM.
 2.86.2)
jaháu (S., VP., K. 7.16); **jahá-**
nahi (K. 7.28); **jahána** (RM.
 [1.3.2])
jamáu (K. 7.79)
jamát (RM. 1.93.1)
jamáti (K. 6.1); **jamáti** (K.
 [7.109])
jañjir
jar'kasí (G. 1.42)
javáru (K. 7.67)
jáhir
jám
jámá
jáu (K.)
jáuí
jer; **jero** (VP. 146)
jinas (RM. 1.93.1); **jinis**
jín (RM. 1.298.2)

jol'há (K. 7.106)
jor (VP., K., G., S., H. 10); **jorá**
juváu (RM.)

kahár; **kabárd** (K., RM. 2.100.4)
kahúl, **kahul**; **kabulat** (VP. 146)
kahútar (G. 2.47)
kahar; **kaharu** (VP. 250)
kah'ri (K. 6.29)
kalái (VP. 139)
kam
kamán (G., B., RM. 2.41.1);
kamánāñ (J.)
kañgúra (RM. 7.27.2); **kañgú-**
ranhi (RM. 6.41.1)
karámáti (K. 7.158)
kar'dá (K. 7.155)
karejo (K. 6.16)
kasam (G. 5.39)
kasái (K. 7.181)
kágad (RM. 1.9.6)
kágar (K. 2.1)
káhalí (K. 7.23)
kálin; **káliná** (RM. 7.32.2)
kári
kāl (K. 2.3)
khahari (RM. 1.290.1)
khajáuá (K.)
khalak (K. 7.98)
khalal (K., VP.)
khar'gosu (VP. 159)
khas
khasam (G., K. 7.24)
khasí
khatá (S. 119)
khavás (K. 7.135)
kháko (VP. 152)
kháleñ (RM. 2.315.3)
kháuá (RM.)
khás (VP., K., H. 24); **kháso**

(K. 7.135)
khāsi (G.)
khāsa (R.M.)
khuār (K. 7.64); **khuārd** (R.M. 2.305.3)
khuāri
khūb (K. 7.108)
ki
kisah (K. 7.67)
kis'bi (K. 7.96)
kotal (R.M. 2.203.2)
kot'vāl (K. 7.171)
ku (VP.)
kuiah (R.M. 2.23.4)
kul'hi (G. 1.23)
kumāc (S., D. 572)
kuhd (K.)
kuhdan
kúc (VP. 156)
kúnc

lagām (R.M.)
lāl'ci (K.)
layak (R.M., G., K., R.L., J., VP. 37)

mahal (VP. 157)
majūr
majūri (R.M. 2.102.3)
malāi (K. 7.74)
manā
mane (VP.)
man'sā (R.M., K. 7.45)
man'shā
marad (K. 7.158), **mard**
masit (K. 7.106)
mas'kari (R.M.)
mas'khari (R.M. 1.98.3)
mavāse (S.)
māh'li (K. 7.23)
mālum (K., VP. 243)

māmila (S.)
māuj (R.L.)
milik (Kr. 32)
mis'kin (VP.)
mis'kin'tā (VP. 262)
mukām (VP.)

nag (K.)
nakib (Kr. 32)
nam
naphiri (R.M. 7.79.5)
neh (R.M. 2.19)
nevani (G. 1.98.1)
nevāj (R.M.)
nevāji (K. 7.95)
nihāl (K., R.L., VP. 80); **nihālu** (G., VP. 154)
nisan (J., P., K., G., R. 4.2.2); **nisānā** (R.M. 1.154.2); **nisānu** (VP.) [(P. 108)
nishān
nishāni
nivāj (S., VP. 78); **nivājab**; **nivā-jibo** (VP., G. 5.30); **nivājihān** (K. 6.2); **nivāje** (VP. 249); **nivājo** (H. 31); **nivāju**; **nivā-jyān** (H. 20); **nivājyo** (VP. 71)
nivāji (Kr.)
nīk (B., R.); **nīke** (K. VP.)
nīki (R.M.)

palitā (S., D. 515)
par'dā (K. 1.16, VP. 32)
par'vāh (K. 7.27); **par'vāhi** (K. 7.49)
pasopes
payāde (R.M. 2.221.3)
pād'shāh
pāimāl (K.)
pāk (K., H. 40)
pāsaṅg; **pāsaṅgahu** (VP. 241)

peñc (G.)
phaham (K., VP. 265)
phajihat; **phajihati** (D. 65)
pharāk (R.M. 7.29.1)
phanj (R.M. 6.79.6); **phanjeñ** (K.)
phirojā
pirojā (R.M. 1.288.2)
pīl (K., VP. 248)
poc (K., S., G. 1.84, VP. 220); **pocā** (R.M. 6.77.4); **pocu** (K. 7.121); **pocū** (R.M. 2.211.2)
poci (G. 2.65).

raham (K. 6.8)
rajai (K., H. 32), (R.M. 2.46.2)
rajay (K. 5.25)
ravā (K. 7.56)
rāji (Kr. 61)
rāiyat (S., D. 521)
rukḥ (K., S., J., VP., R., G. 1.66, R.M. 3.136.1)
rukḥan (S., D. 342).

sahil (K. 6.52)
saham (K. 5.8, R.M. 1.29.1); **sahami** (R.M. 2.20.1); **sah'mān**; **sah'me** (P., R.M. 2.160.2); **sah'mi** (G. 1.83); **sah'mat** (VP., K. 6.43).
sahar (K.); **saharu** (VP.)
sah'dāni (K. 5.26)
sahidāni (R.M., VS. 51); **sahidānu** (K., VS. 33)
sahi (VP., Kr., P., R.M., K. 1.16, G. 2.11)
sah'nai (P., R.M. 1.263.1); **sah'nāinhi** (G. 7.21)
sajai (K., G.); **sajāi** (R.M. 2.19.3)
sak (G., K., R.M. 1.245.1)
saram (VP. 131)

sarāph (R.M. 7.28.1)
sarīk'tā (K.)
sar'kas (K.)
sar'khat (K. 6.58)
sat'rañj (VP. 246)
sāh (K. 7.107)
sāhah (K., G.)
saheh (VP., H. 20)
sāhehi
sāhi (K. 7.100)
sābih (R.M., VS., S., Kr., R., K. 7.183)
sāhihi (D. 570)
sāj (Kr., K., R.M., G., VP.)
sālim (K.)
sāmo (VP. 228)
sāudā (VP. 264)
sir'tāj (R.M. 1.329)
sīpar (G. 6.5)
sor (G., K. 6.9); **sorā** (R.M. 6.68.1); **soru**; **sorū** (2.86.1)
sulākhi (K. 7.24)
sul'tāno
sumār (K.)
sūrati (G., Kr. 28)
tahas-nahas (K. 5.2)
takiyā (K., VP. 33)
talāh
tamā (K.)
taraki (H. 40)
tar'kas; **tar'kasī** (G. 140)
tāj (K., G., VP.)
tāji (R.M. 3.38.3)
takat
teji (K. 7.19)
tīr (R.M., G. 6.11)
top'ci (S., D. 515)
tupak (D. 515)
umari (K. 7.79)
vasile (VP. 32)

APPENDIX H

Arabic and Persian element in *Prthivaj Rasau* (vide p. 67.)

[Some of these words occur in other contexts as well. But typical references only have been given here. The poet has mutilated most of the foreign words which are not easily identified. Figures refer to numbers in Nagari Pracarini Sabha edition.]

abe, 106, without
adabb, adab, 32, respects
ahak, 24, 294, no right
ajabb, 51, wonder
ajjab, 315, torture
aj'māyān, 142, tried
aj'ráyal, 181, Israel
akali, akal, 46, wisdom
akb'ni, 100, boiled meat
ali, 165, noble, Ali
allāb, allab 25, 121, God
amir, bamir, 2, 119, 335, noble
āndes, 649, dread
arabhi, 57, Arab
araj, 150, request
ar'dāsi, ar'das, 480, petition
aroj, 2, zenith
asali, asal, 115, real
asil 18, original, tame
as'mān, 56, sky
assil, 225, well-born
as'vár, 432, rider
aṣṭha bajāri, rank
āb, 23, water
ādall, 220, justice
ādam, 287, man

ādaām, Adam
ālam, the world
ārām, 62, rest, garden
āsik, 752, lover
āsūd, 56, satisfied
ātas, fire
āvāji, āvāj, 39, 53, voice
āib, defect
āirāk, 115, Iraq
ānlādi, 3, progeny
āliya, 220, saints

babbar, 44, tiger
bagali, 16, side
bagasi, 3, 65, forgive
bagasis, 61, 721, gift
bag'tar, 432, 605, armour
bahasi, 67, discussion
bah'ri, 23, a bird of prey
bajār, 89, market
bajir, minister
bakbat, prosperity
bakhat, 100, 148, time
balak, 8, Bactria
balāi, 46, calamity
balī, saint

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baloc, 355, Baluch
bañdar, 204, port
bañdā, 12, 74, slave
bañdigi, 822, servitude
bañdnk, 43, 144, 211, musket
bañg, 166, call
bar'jor, 30, by force
bas'ti, 156, gardener
bāgu, bāg 51, garden
bāj, 96, falcon
bājū, side
bānaggir < bānk + gir, 225,
bayonetman
bāi, 117, without
begam, 75, queen
bhist, 26, 1233, paradise
bibad, limitless
bibī, 448, lady
bukhāri, 99, of Bokhara
bnraj, 5, turret

cab'bacā, 5, cistern
cañg, 85, harp
casam, 18, eye
cavaggān, 50, polo
cābak, 80, whip
cāin, 65, rest
cālgattā, 99, Mughal
cālgirad, 64, all round
cāñjañ 96, chicken
cigg, 1639, Venetian blind
cirāk, 39, lamp
cugal, 109, informer
cug'li, 163, backbiting

dagg, 590, blot
dakbal, 175, intrusion
dallāl, broker
damāmā, tabour
damānānk, 174, carbine

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APPENDIX H

dar, 322, 396, 735, door
darāñ, 189, place
dar'bār, 34, 474, court
dar'gab, 14, 32, 77, court
dariy, 188, of a door
dariyā, 65; dariyāu, 80, 205;
river
darīkbānāi, carpet-store
darakbat, 145, tree
darog, 110, falsehood
dar'van, 34, porter
dar'vaje, 815, door
dar'ves, 54, saint
dast, 104, hand
dastak, 186, knocking
dāmañ, 175, skirt
dil, heart
dillāsā, 361, consolation
dīn, 136, religion
divān, 24, court
dojig, 137, hell
dubāh'gir, 10, well-wisher
dulice, 36, 1640, rug
dummi, 5, sheep
dunim, 88; duniyāñ, 993;
dus'manu, 10, enemy [world]
duvāb, 8, prayer

el'ci, 259, envoy
erāki, 57, Iraqi horse

gajjanāñy, 651, Ghaznavid
gañdī 766, rotten, dirty
garamma, 540, hot
garīb nevāj, 1656, kind to the
poor
gar'si, anger
gasād, 167, happy
gasta, 324, tour
gāji, 209, saviour

gálihha, predominant
gair, 204, other than
ghor, 26, 208, grave
gilam, 36; **gilamme**, 1640; rug
girad'haj, 55, besieger
giradd, 65, dust
gir'dan, 108, turning
gir'dan, 108, neck
gos, 645, ear, spy
gumani, 41, doubt, opinion
gusa, 125, anger
gustana, 619, graveyard

bahas, 8, wish
hah'sih, 16, negro
had, 31, 62, limit
badapp, **hadakk**, 13, 233, 241,
a butt

hadd, 297, limit
bajjar, 195, thousand
haj'rati, prophet
hajur, 705, master
bakk, **hak**, 294, 346, right
halak, 150, throat
bal'kan, 403, circle
hallal, 131, legitimate
bamal, 314, pregnancy
hamel, 34, necklace
hammam, 1639, warm bath
haramm, **haram**, 384, 442,
harem
harami, 196, prohibited
haraph, 297, lean
bar'kari, 536, 537, messenger
har'val, **haraval**, 43, 161, van-
guard

basam, 355, splendour
havai, 197, airy
baveli, 334, house
haji, 262, pilgrim

hajur, **hajir**, present
hakim, 474, governor
bal, 188, condition
hik'mati, wisdom
bukam, **hukamm**, 407, order
huk'mi, 23, by order
busyar, 105, vigilant
hur, 55, 125, nymph

ibarat, lines
ihakká, 69, tightening
ikkamal, 294, grandeur
ilaci, 99, messenger
is'rar, **as'rar**, 94, 160, persistency
it'mam, 39, arrangement
it'vari, 204, confidence
id, 136, Id festival
iman, 826, faith

jabar jang, 93, huge
jahhab, **joah**, 33, 440, reply
jah'hari, 706, jeweller
jahar, poison
jahura, 151, manifestation
jakk, 184, loss
jallal, 315, 124, majesty
jamá, 175, wealth
jamati, class
jambur, 42, small gun
jamiu, **jammi**, 645, earth
janabi, 87, south
jang, war
janjir, 82, 131, chain
jar, gold
jarad, 42; **jaradd**, 50; yellow,
pale
jaraph, 713, receptacle
jar'baph, 896, woven with golden
jardoj, golden [wire
jar'kasi, 7, gold-wiring

jarin, 55, brocaded silk
javahar, 52, gem
javán, 225, young man
javani, 391, youth
jagiri, 156, estate
jajim, 82, carpet
jalam, 220; **jálim**, 40; tyrant
jeb, 33, pocket
jer, 1, 177, 339, low, dependent
jihaj, 71, 86, crusade
jihan, 164, 324, world
jill, 196, being open
jind, 213, soul
jin, 106, saddle
jor, 14, strength
joravar, 4, strong
jor'van, 225, powerful
julikrann, 94, Alexander
jumaratti, 447, the Friday night
jur, **jur'ra**, 16, falcon
jvan, 140, young

kabai, 154, foolishman
kabbul, 144, accept
kahutar, 2, pigeon
kadam, footstep
kaggad, **kagad**, 99, paper
kahar, 8, calamity
kalamma, 178, holy word
kaman, 172, bow
kanait, 173, contentment
kan'gura, pinnacle
karamm, 56, generosity
karamat, 38, 177, miracle
karar, 154, 328, promise
karib, near
karim, 56, merciful
kasab, 897, muslin
kasah, 899, prostitute
kateh, 166, the Holy book

kah, 58, glory
kaimm, 77, firm
kaji, 166, judge
kalbúta, 555, model
kam'dar, 220, powerful
kaphar, 309, infidel
kasidd, 231, messenger
kaid, 761, imprisonment
khahari, 141, news
khajin, stinking meat
khalak, 10, 88, creatures
kharac, 25, expense
khar'haj, 23, melon
khar'gos, 14, hare
khavari, 371, news
khavas, 58, personal attendant
khan, 125, lord
khan'jade, 256, princes
khavand, 324, master
khairati, 25, alms
khuda, 166, God
khusal, 45, well-to-do
khuh, 777, well
khun, 31, blood
khoni, 315, bloody
khyal, 275, idea
kilav, 95, yarn
kirac, 102, slice
kitah, 69, title
kol, 175, word
koran, 56, the Qoran
kotal, 106, war-horse
kramati, 220, miracle
kud'rati, 319, nature
kuhi, 96, mountain
kulaph, padlock
kulab, 1326, a headwear
kumak, 496, auxiliary corps
kuphar, 117, infidelity
kusab, 78, fresh

knsáde, 147, open
knt'há, 166, speech
kúc, 185, 658, march
kúh, 27, mountain

las'kar, 511, army

madd, 169, item
maddat, 167, help
mag'súd, 167, object
mahal, 467, palace
mah'jid, 166, mosque
mah'mán, 47, 236, guest
mah'máni, 214, hospitality
mah'núr, 737, moonlit
malik, 197, 198, lord, master
mar'dá, marad, 45, 242, man
mar'daná, 54, bold
mar'dáni, 766, manly
mas'lati, 302, 320, advice
massál, 38, torch
mast, intoxicated, wanton
masúrati, 16, consultation
mádar, 59, mother
máph, 34, forgive
mā, 151, wine
māidá, 79, fine flour
māidán, 140, plain
mānj, 149, wave
mānt, 178, death
mij'máni, 223, hospitality
mir, 68, 167, lord
miyán, 214, sheath
mohil, 422, difficult
moj, 149, whim
muhur, 217, seal
muj'rá, 488, balance
mnkám, 46, halt
muláh, mullá, 289, preacher
mugal, 43, Mughal

murad, 766, dead
murag pec, 820, cock-fighting
mur'dár, 351, carrion
musal'mán, 46, Muslim
musáit, 1478, doing evil
musáph, 166, books
musák, 775, 777, books

nahhí, 11, prophet
najari, 141, present, sight
nakihat, 52, chiefdom
nakro, 344, kettle-drum
naraám, 122, soft
napheri, 27, trumpet
nav'hstti, 199, kettle-drum
nádán, 93, ignorant
náli, 27, horse-shoe
nāun halálah, 435, 512, loyal
nej, nejá, spear
nijari, najar 25, sight
nijám, 315, government
nijjūmí, astrologer
nimak halál, 59, loyal
nisán, 3, flag
niváj, 24, 177, prayers
nivájss, grace
nivájiy, 17, comfort
niyati, 167, intention
núr, light

osáph, 374, attainments

paraddá, veil, curtain
par'dár, 182, 186, watchman
par'var'digár, Saviour
par'ván, 3, 37, warrant, com-
mand
pasam, 78, 122, wool
passamí, woollen
patisáh, 35, 39, king

par'si, 12, 141, Persian
pás'ván, 126, watchman
paigānh'rá, 47, messenger
pāimál, 10, crush
pes, 59, 422, before
pesāngi, 8, 46, advance
pes'kas, 56, offer
phajañdá, augmenting
phakir, 766, mendicants
phakkar, 220, asceticism
pharid, 220, pearl
phar'jañd, 1383, 1527, son
phate, 44, conquest
phatenámá, 79, letter of victory
phátiyá, 22, prayers
phānj, 179, army
phirañg, 55, 899, foreigner
phirashte, 45, angel
phiriyád, 167, plaint
phur'máy, 36, 420, order
pidar, 59, father
píl, 193, elephant
píl'ván, 64, 108, elephantman
pir'jádá, 99, highborn
pyáde, footman

rahahál, 174, horse
raham, 141, compassion
rahimán, 95, compassionate
(God)
rakev, 286, stirrups
rakhat 148, hide
rang'rej, 169, dyer
rayati, 443, subjects
ráhah, 78, devotee
ráh'gir, 174, traveller
ráji, 10, willing
rátahha, 57, 66, allowance
reja, 166, piece
resam, 122, silk

resāhm, 36, silk
rij'kán'dár, 220, wealthy
rojá, 778, fasting
roj'gár, 165, times
roji, 149, livelihood
rosan, 167, illuminated
rukhs, side

sahakk, lesson
sahar, 408, town
sah'náiy, 3, flute
sajā, 320, punishment
saj'rá, 134, genealogy
saláh, 150, advice
salám, 293, greeting
sam'ser, 181, sword
saphar, 165, 305, journey
saram, 350, shame
sarái, inn
satáh, 572, at once
sád, 3, 140, happy
sádánāi, 426, band
ságirad pes, 20, menials
sáh, 32, king
sáháh, 179, master
sáh álam, king of the world
sáh'heshvar, lord of chiefs
sáhih, 44, master
sáhijádá, 43, prince
sáj, 338, instrument
sáj háj, 67, intrigue
sāltán, 68, Satan
sāndágar, 28, merchant
sālgát, 141, present
seh'rām 871, wreath
sekh, 319, 320, chief
sekh'jádé, 192, sons of a chief
sikár, 59, hunting
sikári, hunter
silah, 63, arms

silah'dār, 1424, armoured
 silār, 346, captain
 sillārān, 371, spear
 sipārā, 97, 177, 193, chapter
 sippār, 207, target
 sir'dār, 48, chief
 sir'pāu, 12, costume
 sir'tāj, 442, chief
 sikhī, 290, boasting
 sophiy, Sufi
 sor, 84, noise
 sultān, 40, 148, Sultan
 sumār, 160, counting
 supāras, 16, recommendation
 sur'tān, 24, 31, Sultan
 sutar, 190, camel
 sūhā, 7, province
 syāhāsi, 455, bravo

tabal, 220, drum
 tabīb, 5, 6, physic'an
 takkie, 55, 1640, pillow
 tak'sir, 45, 49, fault
 talab, 350, quest
 tamāsā, 377, spectacle
 tañdūr, 35, thunder
 tar'kass, quiver
 tas'hī, 95, 110, 111, beads

tasevirañ, picture
 tas'lim, 303, 406, confessed
 tāhī, 196, very skilful
 tājan, 344, crown
 tāji, 57, horse
 tāriy, 185, dark, intervening
 teg, tek 95, sword
 tīr, 84, arrow
 tīrañdāj, 344, archer
 tīr'kārī, 450, vegetable
 tohah, 19, repentance
 tokb, 410, chain
 top, tupak, 53, 585, cannon
 turakk, tur'kani, 166, 196, 396,
 Turks
 turkāniy, 42, Turkish garment
 tur'matī, 16, falcon

ukkil, 303, ambassador
 umed, 766, hope
 ummar, ummarā, ūm'rāv,
 197, 331, Lords

vāh, 67, well done
 vāj, 16, hawk

yār, 181, friend

APPENDIX I

Foreign words in Bihari's *Satsai*. The figures refer
 to couplets.

abīru, 535	dāmu, 442
adah,	dum'ci, 686
ah'sānu, 479	galītu, 481
akas, 419	gani, 4
añgr, 197	garam, 344, 574
āh, 438	garīhu, 58
āmil	garīr, 347
āmīr, 220	girah, 374
bad'rah, 63	gulīhañd, 440
hahas, 427	gulāh, 48, 84, 217, 255, 270, 354, 380, 431, 437, 438, 483, 529, 624, 694
bahār, 255	gulāl, 350, 503, 633
bakārī, 442	gulālu, 280
bak'vād	gullālā-rañg, 499
bar'jor	gumān
hāj, 300	had, 214
hākhārī, 260	bajār, 91, 145, 241, 247, 461
behāl, 154, 375, 601	hajāru, 213, 251
bekāj, 126	bamāmu, 281
cañg-rañg, 428	harāul, 198
cas'mā, 140, 151	havāl, 38
cādar, 712	hāilu, 212
cāin, 227, 511	hāuñs, 452
cāugān, 178	hukumu, 713
(chāñh)gīr, 231	ijāphā, 2
cugal, 523	jak, 405
dagāin, 615	(jar)cādar, 340
damāmau, 131	jaur, 220
dar'hār, 241	
dāgu, 339	

johan-ámir, 220
 jor, 111, 278
 jndí, 616
 juráphá, 497
 kahúli, 51
 kabútar, 374
 kajákí, 670
 kamán, 316, 356
 kam'nálti, 356
 kavil'navi, 30
 kág .d, 60
 kál'hút, 399
 khar'cāin, 481
 khiyálu, 280
 khusyál, 325
 khúnd, 542
 khúni, 325
 kihál'navi, 30
 kucaín, 47, 227
 lagám, 610
 lagán, 590
 lál'cānñhiñ, 158
 lañgaru, 386
 lálac, 337, 472
 lál'ci, 158
 mah'di, 448, 500
 maliñg, 230
 māñj, 80
 mor'ce, 335
 mulnk, 220
 muñh'jor, 610
 nag, 120
 náhak, 407
 nájnk, 405
 nāi, 293

nejá, 6
 nisán, 103
 nivájiñan, 58
 pánús, 603
 páyañdáj, 413
 phatai
 phañj, 80, 198, 215
 pik, 440
 rad, 478
 rakam, 220
 ráh, 485
 ráñhál, 145
 roj, 53
 rukh, 243, 364, 415
 sabi, 347
 sahil, 654
 sapar, 619
 saváru, 146
 sábit
 sámán
 sikár, 45
 sil'sile bar, 679
 sir'táj, 4
 sisi
 sor
 sorá, 59
 sorn, 581
 sucaínan, 485
 sumáru, 450
 sún, 545
 shmati, 111
 tamákú, 614
 tamási
 tañhol, 679
 táph'tá, 70

APPENDIX J

Specimens of metres influenced by Persian prosody

(Vide p. 69 and 77)

रसूल पैगम्बर जान बसीठ । यार दोस्त बोले जो ईठ ॥
 यद मनस जन है इस्तरो । कहत अकाल वबा है मरी ॥
 बिया बिरादर आव रे भाई । बिनसी भादर बैठ रो माई ॥
 तुरा बगुप्तम मैं तुभ कल्या । कुजा बिमांदी तू कित रह्या ॥
 राह तरीक सबील पहचान । अर्थ तिहू का मारग जान ॥

[अमीर खुसरो—खालिक बारी]

हाट चलत मैं पड़ा जो पाया । खोटा खरा मैं न परखाया ॥
 ना जानू वह हेगा कैसा । ऐ सखी साजन न सखी पैसा ॥
 सोभा सदा बढ़ावन हारा । आखीं ते छिन हीत न न्यारा ।
 आये फिर मेरे मन रंजन । ऐ सखी साजन ना सखी अंजन ।
 उछल कूद के वह जो आया । घरा ढका वह सब कुछ खाया ।
 दोड़ भपट जा बैठा अंदर । ऐ सखी साजन ना सखी बन्दर ॥

[अमीर खुसरो—कहसुकरनी]

पानी क्यों न भरा हार क्यों न पहना ? गढ़ा न था ।
 जोगी क्यों भागा ढोलकी क्यों न बाजी ? मढ़ी न थी ।
 राजा प्यासा क्यों गदहा उदासा क्यों ? लोटा न था ।

[अमीर खुसरो—बोसलुने, हिन्दी]

तिवनः रा चे मी बायद ?

मिलाप को क्या चाहिये ? चाह ।

कोह के भी दारद ?

मुसाफिर को क्या चाहिये ? संग ।

[अमीर खुसरो—दो सखुने, फारसी-हिन्दी]

भादों पक्की पोपली, झड़ झड़ पड़े कपास
बी मेहतरानी दाल पकाओगी या नंगा ही सो रहूँ ।

भैंस चढ़ी बबूल पर, और लप-लप गूलर खाय
दुम उठा कर देखा तो पूरनमासी के तीन दिन ।

[अमीर खुसरो—ढकोसला]

बिना बेराग कहु ज्ञान केहि काम का,
पुरुष बिनु नारि नहि सोभ पावै ।

स्वांग तो साहु का काम है चोर का,
कपट की झपट में बहुत घावै ।

बात बहुते कहै झूठ छूटै नहीं,
मुख के कहे कहाँ खाड़ि खावै ।

कहै कबीर जब काल गढ़ घेरि है,
बात कहु बके सब भूलि जावै ॥

[कबीर—रेस्ता]

हमन है इस्क मस्ताना हमन को होशियारी क्या
रहें आज्ञाद या जग से हमन दुनियासे यारी क्या ।

जो बिछड़े हैं पियारे से भटकते दर बदर फिरते ।

हमारा यार है हममें हमन को इन्तजारी क्या ।

[कबीर—लावनी]

तरल तरनि सी हैं तोर सो नोकदारें
अमल कमल सी हैं दीर्घ हैं दिल विदारें ।

मधुर मधुप हेरें माल मस्ती न राखें
विलसति मन मेरे सुन्दरी श्याम भाखें ॥

[रहीम—‘मवनाष्टक’ से]

प्रीति की रीति सों जीति मैदां लिया,

पवन के घोरा सों जोरा जाय किया है ।

पाँच अरु तीन पच्चीस को बीस किया,

साहब को ध्यान धरि ज्ञान रस पिया है ।

भूल ओ व्यास नहि आस ओ बास नहि,

एक साहब सों बह्या जा किया है ।

दास बूला कहै अगम गति तो लहै,

तोरि के कुफुर तब गगन गढ़ लिया है ।

[मुल्ला साहब—रेस्ता]

शरणागतपाल कृपाल प्रभो ! हम को इक आस तुम्हारी है ।

तुम्हरे तम दूसर और कोऊ नहि दीनन को हितकारी है ॥

सुधि लेत सदा सब जीवन को अति ही करना बिस्तारी है

प्रतिपाल करै बिन ही बदले अस कौन पिता महतारी है ॥

[प्रतापनारायण मिश्र—‘प्राथना’ से]

बुढ़ापा नातवनी ला रहा है

जमाना जिन्दगी का जा रहा है

किया क्या खाक ? आगे क्या करेगा ?

अखीरी वक्त दौड़ा जा रहा है ।

[नाथूराम शंकर शर्मा—रुबाई]

मांग देकर पाटियों में पीठ पर चोटी पड़ी ।

फाड़ मुँह फैलाये फन छबिराशि पै नागिन झड़ी ॥

[नाथूराम शंकर शर्मा—‘केरल की तारा’ से]

कहीं पे स्वर्गीय कोई बाला सुमझु वीणा बजा रही है ॥

सुरों के संगीत की सी कैसी सुरीली गुझार आ रही है ॥

हर एक स्वर में नवीनता है, हरेक पद में प्रवीनता है ।

निराली लय और लीनता है अलाप अद्भुत मिला रही है ।

[श्रीधर पाठक—‘सुसन्देश’ से]

उमंगों भरा दिल किसी का न टूटे

पलट जाय पाँसे मगर जुग न फूटे

कभी संग निज संगियों का न छूटे,

हमारा चलन घर हमारा न छूटे,

सगों से सगे कर न लेवें किनारा,

फटे दिल मगर घर न फूटे हमारा ।

एवं
 आँख का आँसू डलकता देखकर
 जो तड़पकर के हमारा रह गया।
 क्या गया मोती किसी का है बिखर !
 या हुआ पंदा रतन कोई नया ॥

[अयोध्यासिंह उपाध्याय हरिप्रोध]

खिल रही है आज कैसी भूमितल पर चाँदनी।
 खोजती फिरती है किसको आज घर-घर चाँदनी ॥
 घनघटा घूँघट उठा मुसकाई है कुछ ऋतु शरद।
 मारी मारी फिरती है इस हेतु दरदर चाँदनी ॥

[लाला भगवानदीन—'चाँदनी' से]

कहो तो आज कह दें आपकी आँखों की क्या समझे।
 सिता सिद्धर मृगमदयुक्त अद्भुत कुछ दवा समझे ॥
 अगर इसको न मानो तो बता दें दूसरी उपमा।
 सहित हाला-हलाहल मिश्रिता सुन्दर सुधा समझे ॥
 न हो सन्तोष इस पर भी तो उपमा तीसरी ले लो।
 युगल पद धारिणी त्रिगुणात्मिका ऋगु की ऋचा समझे ॥

[लाला भगवानदीन—'आँख' से]

ऐनक दिये तने रहते हैं, अपने मन साहब बनते हैं।
 उनका मन औरों के काबू, क्यों सखि साजन ?
 नहि सखि बाबू।
 धर्म हेतु तन को धरते हैं, कभी न निज प्रण से टरते हैं।
 परहित में देते हैं तन मन, क्यों सखि ईश्वर ?
 नहि सखि सज्जन।

[रामचरित उपाध्याय—कहमुकरनी]

अहा ! ग्राम्य जीवन भी क्या है, क्यों न इसे सब का मन चाहे।
 थोड़े में निर्वाह यहाँ है, ऐसी सुविधा और कहाँ है ?
 यहाँ शहर की बात नहीं है, अपनी अपनी बात नहीं है।
 आडम्बर का नाम नहीं है, अनाचार का काम नहीं है ॥

[मैथिलीशरण गुप्त—'ग्राम्य जीवन' से]

प्रायः लोग कहा करते हैं रात भयानक होती है।
 घोर कर्म भीमा रजनी के आश्रय में सब होते हैं
 किन्तु नहीं, दुर्जन का मन उस से अधियारा होता है
 जहाँ सरल के लिए अनेक अनिष्ट विचारे जाते हैं।

एवं

विमल इन्दु की विशाल किरनें प्रकाश तेरा बता रही हैं।
 अनादि तेरी अनन्त माया जगत को लीला दिखा रही हैं।
 प्रसार तेरी दया का कितना यह देखना हो ती देखें सागर।
 तेरी प्रशंसा का राम प्यारे तरंग-मालायें गा रही हैं ॥

[जयशंकर प्रसाद]

किसी ओर मैं आँखें फेरूँ, दिखलाई देती हाला,
 किसी ओर मैं आँखें फेरूँ, दिखलाई देता प्याला,
 किसी ओर मैं देखूँ, मुझको दिखलाई देता साकी,
 किसी ओर देखूँ दिखलाई पड़ती मुझको मधुशाला।
 और रसों में स्वाद तभी तक दूर जभी तक है हाला,
 इतरा लें सब पात्र न जब तक आगे आता है प्याला,
 कर ली पूजा शेख-मुजारी तब तक मस्जिद-मंदिर में
 घूँघट का पट खोल न जब तक भाँक रही है मधुशाला ॥

[बचन—'मधुशाला' से स्बाइयाँ]

बह चुकीं बहकी हवाएँ चैत की
 कट गईं पुलें हमारे खेत की
 कोठरी में ली जलाकर दीप की
 गिन रहा होगा महाजन संत की ॥

[अज्ञेय]

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